THE CHURCHMAN.

VOL. XII.—NO. 5. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 577.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, APRIL 9, 1842. BY JAMES A. SPARKS, 111 NASSAU-ST. {TERMS—$3 00 PER ANNUM—IN ADVANCE.

POETRY.

From the Oxford University Herald.

THE YOUNG MIDSHIPMAN.

BY MRS. EDWARD THOMAS.

"He was the child of many prayers."

O, speed thee well, my gallant boy!
My prayers shall be with thee,
When perils threat, or storms destroy,
The calm of the dread sea.

Like Israel's pious king of old,
Yea, seven times a-day,
My heart to GOD I will unfold,
And for thee fondly pray.

And it is said that mothers' prayers
Unto his throne of grace,
His own appointed angel bears,
And in his records trace

The supplications they express,
For the bare-untaught things;
That he would sanctify and bless
Their young imaginings.

My boy! at night's reflective hour
Bethink thee of the prayer,
(When all confest Religion's power)
That thou wert wont to share.

When no one dreamt of sever'd hearts,
Or, tears to flow in vain
For him, the child who now departs,
And may not come again.

See! bow'd around thy mother's knee,
The tender group thou'st left,
Whose dearest prayer is still for thee,
From home too rudely reft.

Ay! ever in the household prayer,
(Though not for him alone,)
The blessing breathed most fervent *there*,
Is for the absent one.

O, in the battle's riot might,
When demon passions sway,
And foes opposed, seem to lose sight
That GOD o'erlooks the fray,—

To heaven shall that prayer be sped,
That it may blunt the dart
Which hurtles round thy cherish'd *head*
To wound thy mother's *heart.*

But more than all, my son, that prayer
In thy dire need shall serve,
(When pale-eyed cowardice doth scare)
To brace thy quailing nerve:

Rather die young, unstain'd by shame,
Than for us to deplore
The darkness on thy rising fame,
Whose light no prayers restore!

PALESTINE.—*Arrival of the Lord Bishop Alexander in Jerusalem, Jan. 27.*—The entry of the Bishop of Palestine into the city of David was marked by as favorable circumstances as could possibly have been anticipated by the most sanguine friends of Protestant missions in the East. On the morning of the 20th instant our little community was much excited by the arrival of a messenger from Jaffa with the intelligence that the British Consul General and Bishop Alexander had arrived off that port in a steam-frigate, and might be expected in Jerusalem on the following day. Mr. Nicolayson, a highly respectable and talented Holstein Danish gentleman, who is now a clergyman of the Church of England, and the head of the mission for promoting Christianity among the Jews at Jerusalem, immediately started to meet them. The rencontre took place at Ramleh, the Ramah of Scripture, (still a considerable town,) where the bishop, the Consul-General, and a numerous suite, halted to pass the night.

The bishop took up his quarters at the house of the American-Consul, the wealthiest Christian in the place, and the Consul-General, with several officers of the *Devastation* steam frigate, alighted at the Armenian Convent.

On the following day they made their entry into our ancient capitol, in a procession which will be remembered by those who saw it to the latest day of their lives. When within five miles of the gates, they were joined by the few British and American residents on horseback, headed by Mr. Proconsul Johns, who is architect of the intended church, as well as *locum tenens* of Mr. Young. On approaching the town, the cavalcade, which already consisted of 50 or 60 persons, was swollen by the junction of the Bey, second in command of the troops, who, accompanied by a guard of honor, and the janissaries of the Pasha, had been sent to compliment Colonel Rose on his arrival, while all the loungers of Jerusalem turned out for the occasion. The throng passed on, and the scene which ensued at the Bethlehem-gate, by which it entered the town, baffles all description; on the one side were the gray massive battlements and picturesque towers of Jerusalem—no mean specimen of the solidity with which Sultan Suleyman fortified the conquests of his predecessor Selim; and on the other was the vale that leads to Bethlehem, now rugged and now undulated, with all its light and shade softened in the approaching twilight, while the dark and singularly even and unpeaked line of the mountains of Moab beyond the Dead Sea walled in the prospect.

The wildly accoutred and unearthly-looking Bedouin irregulars, who had been playing the djereed, and gambolling round the procession at the full speed of their desert horses, contented themselves with firing off their muskets, being now hemmed in by the motley throng of citizens and fellaheen—Mussulmans in their furred pelisses and well-folded turbans, down to the filthy old Polish Jew in the last stage of wilful hydrophobia.

After acknowledging the presentation of arms at the Bethlehem-gate, the party moved on towards the house of Mr. Nicolayson, and just as the new comers turned their heads to admire the Titan-like masonry of the tower of Hippicus, which dates from the days of Herod the Tetrarch, the guns thundered forth the salute for the eve of the Courban Bairam. Thus, by an odd chance, the Protestant bishop made his public entry into one of the four holy cities of Islam (the others are Mecca, Medina, and Damascus) on the occasion of one of the greatest festivals of the Mahomedan religion. Colonel Rose descended at the Spanish convent of Terra Santa. Dr. Alexander took up his quarters temporarily with Mr. Nicolayson; his own residence, which is upon the Pool of Hezekiah, being as yet unfurnished.

On the 22d, Colonel Rose, Dr. Alexander, and a large party, inspected the intended site of the new church. It will be built upon the most elevated part of the city; the body of the church will be Gothic, and the towers in the style of Mosque minarets, which accords admirably both with the church itself and with the other public edifices of the city, for Gothic and Saracenic are the twin daughters of the Byzantine style. The bishop's residence will be Elizabethan. The stone necessary for the edifices will be procured from the Mount of Olives.

In the afternoon of the same day Colonel Rose presented Dr. Alexander to Tahir Pasha, who, as I have understood, received him with great politeness. Of course, it would be an illusion to suppose that this reception proceeded from any sympathy with the objects of the mission on the part of the Turkish authorities.

On the 23d the bishop preached his introductory sermon, choosing for his text Isaiah, chapter 65, and verse 15:—"Whereas thou (alluding to Jerusalem and the Jews) hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." The tendency of the Right Rev. Prelate's discourse was to show that, although Jerusalem had endured, and might still endure, much suffering in the fulfilment of inspired prophecy, nevertheless brighter days were at hand.

In conclusion, we sincerely and heartily wish the fullest success to attend the worthy individuals who compose this mission, although we are quite unprepared to go the lengths of those who attempt to read all the signs of the times, and who think they foresee the proximate commencement of the millenium. It cannot be disguised that these individuals have a severe ordeal of groundless calumny, intrigue, jealousy, and opposition, to go through. Even a few days before their arrival the Greeks and Catholics had been circulating cock and bull stories about the decline of English influence; they were, however, silenced on perceiving that when Colonel Rose paid his state visit to the Pasha on the 26th, he was received with honors paid only to persons of the highest rank, a guard of 100 grenadiers having presented arms when he left the palace. The mission is sure of the firm support of the British government and the British ambassador at the Porte. As regards Syria, the Consul-General has lent all the force of his official authority, personal influence, and popularity, to set the undertaking afloat, while the mild and benevolent character of the bishop, and the sound practical sense and valuable local experience of his coadjutor, Mr. Nicolayson, are sure guarantees that caution, charity, and conciliation, will preside at all their efforts.—*Correspondent of the London Times.*

Several lay addresses have of late been made to the Archbishop of Canterbury invoking his grace's interposition to check certain alleged irregularities on the part of High Churchmen. These addresses, as might be expected, have met with a civil but cool reception. If Low Churchmen had but a grain of prudence to temper their zeal, they would have hardly ventured on ground so dangerous: it is to be hoped that the charitable forbearance which suppressed the following petition, will not be without a happy effect:

To the Right Hon. and Most Rev. William, by Divine Providence Lord Archbishop of Canterbury, Primate of all England, and Metropolitan.

"We, the undersigned, lay members of the Church of England, inhabitants of Bath and its vicinity, beg to approach your grace with sentiments of the highest respect and veneration for the sacred office with which you are invested, as chief ruler of the Catholic Church of CHRIST in this kingdom.

"We have for a long time past remarked, with feelings of deep regret, sundry and manifold violations of the doctrine, discipline, and ritual of our Church, which have become prevalent in many parts of England, and some of them more especially in this neighborhood. Deeply do we deplore the fact that these lamentable deviations from ecclesiastical order are practised, or encouraged, by some of those who minister at the altars of our beloved Church—men solemnly pledged to maintain the godly discipline of an institution whose rubrics they disregard, and the doctrines of whose liturgy, articles, and homilies, they contravene. To enumerate the various instances to which we refer, would be too great a trespass upon your grace's time; but we venture to state a few facts only, which have presented themselves to our own immediate notice and observation.

"We have seen the daily service in an abbey church, which had been for centuries duly and faithfully performed, discontinued, and proscribed as 'popish,' (although it has now, not without indignant remonstrance from the laity, been resumed,) and a weekly 'prayer-meeting' under the sacred roof, for the extemporaneous effusions of certain of the clergy, substituted for the daily public worship of ALMIGHTY GOD. Even the ancient and canonical observance of public morning prayer on the Wednesday and Friday of every week has, in many populous parishes of this diocese, been relinquished, and meetings at private houses, in some cases, established in its stead; moreover, our holy services have been and are wantonly and irreverently mutilated, at the caprice of individual clergymen; certain clauses in the baptismal and burial services are, or have been, dishonestly omitted; the collects, appointed by a special rubric to be read on the vigils, or eves, of certain Sundays and holydays, are on weekday evenings invariably omitted in most of our churches and chapels; and the lessons taken at certain seasons from the apocryphal books, (writings which our Church, in her homilies, repeatedly quotes with singular and very marked respect,) are changed for other chapters, at the discretion of the reader. The Litany on Sunday mornings, in at least one parish church in this vicinity, has been repeatedly omitted to make way for a longer sermon. A novel, irreverent, and unauthorized mode of administering the most holy Eucharist has been of late generally adopted, by addressing the words, at the delivery of the elements, to the whole body of communicants at the altar-rails at once, and this even when the numbers present are very few. The whole week-day morning service has, by one clergyman, and, it is said, under the sanction of an ecclesiastical dignitary, been constantly mutilated, and in various ways curtailed, by the omission of the greater part of the prayers and exhortations, and the reading of little more than the lessons from Scripture, the officiating minister wearing in the reading pew, not the surplice, but a gown or vestment of black, unauthorized by the rubric. The service on the solemn festival of the Holy Ascension was, in the mother church of one of the largest parishes in England, only not omitted in consequence of the determination of the persons assembled for the usual public worship on that day to wait the event of a summons to the new incumbent, who, on his reluctant attendance, was so unacquainted with the service, as to require the audible correction of his clerk during the performance of it; and on the subsequent Sunday, took occasion to denounce from the pulpit the observance of such holidays as 'popish;' and, furthermore, there was lately obtruded upon many of our congregations a volume of unauthorized hymns, selected partly from the writings of dissenting teachers, and of other sectaries, and generally composed of matter so erroneous in doctrine, ludicrous and indecent in expression, and discreditable to the members of the Established Church, as to call forth the authoritative prohibition of the Lord Bishop of the diocese.

"In conclusion, we cannot but express our conviction that much of the irregularity and irreverent disregard to the voice of our Church in her authorized formularies, of which we complain, has arisen, here and elsewhere, from the existence of a private society, or combination, formed for the buying up of vacant benefices, and filling them with nominees, pledged to conformity with the peculiar notions and novel traditions of an individual member of one of our Universities, and of a religious sect or party, commonly designated as his disciples, from the fact of their having been drawn together by the influence of his wealth and exertions.

"Neither shall we have laid before your grace an accurate statement of the lamentable declension of our holy religion in this neighborhood, for the three or four years last past, if we omit all allusion to other (and very disreputable) transactions connected with the traffic and barter in certain Church livings; (carried on with a view of increasing their marketable value, and of evading the penalties enacted against simony;) transactions which, even if they involve no breach of human laws, are nevertheless disgraceful alike to buyers and to sellers, tending to 'make merchandise' of our Church, to grieve and scandalize her true-hearted members, to weaken the confidence of the laity in her ministers, and to create in them a special distrust of the piety and sincerity of the (so-called) 'evangelical' clergy.

"We, therefore, the undersigned, solemnly and prayerfully commit these matters to your grace's attention, and humbly entreat that you may be pleased to take such measures as may be most advisable for obtaining from the Episcopal Bench their united condemnation of such practices, in order that the offending parties, being admonished of the disingenuous and unrighteous character of any wilful neglect or evasion of the doctrine, discipline, or ritual of a Church, to which they have with awful solemnity, promised to conform, may be brought to a better mind; or else may be induced to join openly the ranks of those sectarian communities, with whom, as ministers of the Reformed Anglican Church, they cannot honestly sympathise.

"We have the honor to subscribe ourselves, with profound respect, your grace's obedient and faithful servants."

COMMUNICATIONS.

For the Churchman.

THE RUBRIC BEFORE THE OCCASIONAL PRAYERS.

Mr. Editor,—If I rightly understand your correspondent "O. Jun.," he neither agrees with the Maryland Clergyman, that the General Thanksgiving is one of "the two final prayers," nor with good Bishop Croes, that the rubric is *no* rubric. This is somewhat gained for the correct view. He regards the General Thanksgiving as not a prayer; and hence appears to argue that the Occasional Prayers may come before it: while yet he allows the existence of the rubric, and raises no question as to which are "the two final prayers." But this argument, I apprehend, is inconclusive. The law is, to read the Occasional Prayers before the two final prayers; the General Thanksgiving is placed before these latter; of course, the occasional acts are to come between these two, whether the General Thanksgiving be a prayer or not, this being an irrelevant question in construing a law so perfectly plain. That act of worship contains prayer as well as thanksgiving; but even if it did not, the rubric is clear; and "O. Jun." would have it violated, i. e., he gives reasons for violating it. Whether his reasoning be sound, any impartial reader may judge.

Your correspondent makes an issue between the declaration of Bishop White and the practice of Drs. B. Moore and Beach. The appeal to the former is correct, because Bishop W. has both expressed and recorded his judgment in the case, and very strongly too, denouncing the course of "O. Jun." as "*anti*-rubrical." But neither of the two latter venerable servants of GOD has recorded his opinion, nor is it known that they ever expressed any; and to appeal to their practice, is to take for granted that it was correct, or at least that they deemed it conformable to the rubric; whereas, presuming that they cared too little for the "Proposed Book" to use or closely examine it, they may have given no attention to the subject. And for a very natural reason, which is this: our churches had no American Prayer Books during the Revolution, nor after it, in print, till 1790, and none of the proper size for the desk till 1795. The English book was modified in conducting the service; and after ours was established, in 1789, desk Prayer Books were corrected with the pen; I have seen one beautifully executed by Bishop Provoost. In these, the occasional prayers and thanksgivings remained of course as before; and, for the convenience of the clergy, and doubtless of many of the people not yet provided with the American liturgy, it was excusable to read them as in the English book. Thus the old rule and custom was rivetted by six or more years of this accidental usage; and that, too, when law was an entirely new thing in our Church, and when the custom (formerly a rule) might naturally be *felt*, by many, to have at least as much authority as a new law on a point in itself nearly unimportant: the *feeling* was erroneous, but very pardonable in clergymen under such circumstances.—Whether the like course is equally pardonable in those who have never had any rule of the Church but our present rubric, I leave to others to say. I think it pardonable, but not correct.

If the rubric was adopted "hastily" by the General Convention, there is so much more excuse for Drs. Moore and Beach: the great object, of both the Committee and the Convention, was to remove a prayer and a thanksgiving from the occasional to the general head; the bearing of the rubric was comparatively unimportant. Yet Bishop White is evidence that its bearing "was not from accident, but from design."

As I do not recollect to have seen Bishop White's testimony on this subject in the Churchman, I must ask you to insert it, in a postscript.

O.

P. S. BISHOP WHITE'S OPINION, FROM BISHOP BROWNELL'S PRAYER BOOK.—"It was not from accident, but from design, that these Occasional Prayers and Thanksgivings were directed to be used before the two final prayers of the morning and evening service, [viz., immediately before the Prayer of St. Chrysostom, and the Benedictory Prayer.] What though they come after the General Thanksgiving? The two species of devotion are not kept so entirely separate in other places, as to make this a consideration. In many of our churches, the practice is anti-rubrical in this particular."

For the Churchman.

THE STATUS RERUM.

Ecclesia, tanto privilegio, a Christo Salvatore nostro, qui eam sanguine suo fundavit, dotata est, ut eam errare non posse firmiter credamus. Hoc, solùm competit Deo, natura; Ecclesiæ vero, privilegio.—*St. Augustin.*

Rev. and Dear Sir,

It was the high commendation of the soldier of pagan Rome, that he had not despaired of the commonwealth. It is the loftier privilege of the faithful in CHRIST JESUS, that a doubt of the perpetuity and final triumph of the Church, can never enter his heart. From this conviction of her perpetuity, founded on the variously repeated declaration, that "the gates of hell shall never prevail against her," the sentiment of profound obedience has characterized the great majority of her children, from the apostolic age to the present. It is indeed apparent, that if there has ever been a revelation in its plenitude from GOD to man, those points of it which are essential to be believed for salvation, have been somewhere left, as a sacred deposit, by the divine giver; and that wherever the deposit has been left, the gift must be accompanied by an authority to declare what those essentials are. For, if these essentials have been deposited nowhere, they have virtually not been given; if the declaration of what they are doth not emanate from the place of deposit, it is impossible to say from whence it can; the gift is yet hidden, without benefit to the children of men. But that truth, with which these suppositions are at war, has been, semper, ubique, ab omnibus, by the mass of the faithful, received; and the Church has been recognized as that depository and that propounder, that living speaker of essential truth, the pillar and ground of which it has been divinely declared to be.

The enemy, however, of all truth hath not failed, in every era of the Church, to raise up adversaries to her authority, and to inspire even into the hearts of some of her own children the spirit of rebellion. Nor is it unworthy of observation, that this spirit has, for the most part, when attaining its completion, assumed two opposite forms. The fall of pagan Rome gave full development to the first form, by the concentration of the Church's authority in matters of faith, in the person of one individual, the Bishop of Rome, the most calculated to maintain out of the hands of our sacred mother the wrested honor. Scarce had the providence of GOD raised up sufficient strength to wrestle with those who would have destroyed the divinely delegated authority of the Church, without assuming it to themselves, than a like development of the other form was exhibited, in the claim of each individual to become his own Church, his own interpreter of saving truth, the divinely commissioned maker and establisher of his own creed necessary to be believed for salvation. The first form, has distinguished no inconsiderable portion of Rome Christian; the latter form, all those under whatever name who are withdrawn from, and too many who are yet adherents to, the external communion of the Church Catholic.

The expectation which, a priori, might be formed from such a rejection of the divinely imposed yoke of the authority of the Catholic Church, has been realized in the addition of various errors more or less affecting the vitality of Catholic truth, that truth which the Catholic Church has required as necessary to be believed for salvation. Against both those forms of error, which respect the authority of the Church in controversies of faith, and against whatever errors have grown out of the removal of that authority somewhere else, there have not failed unwavering hearts to bear a testimony. Have there on the one hand, been Romans to propound the creed, "authority is with the Bishop of Rome to teach what is essential truth;" or on the other, Protestants to propound each for himself a like, however apparently opposite creed; "authority is with me to teach myself what is that truth," the Church has never been wanting in faithful sons, to draw the two-edged weapon which should wound the claims of both. They have drawn it from the word of GOD. They have drawn it from unanimous consent of fathers. They have drawn it through every age. They draw it now.

But the same armory which supplies those faithful children on a tenet so important, has not failed them in the combat with whatever error has followed a dereliction, in whatever form, from the authority of the Catholic Church. Though a seeming paradox, yet is it of easy solution, that all error is finally traceable into some truth; and there can be no better mean of contending with error, than to point out from what truth it has originally sprung. But the progress of error in respect to the revelation of GOD to man, has been either from superincumbent, often a well nigh overwhelming addition to truth, or from a diminution approximating, perhaps terminating in its entire rejection. Does the Roman on the one hand, by the former process, derive the sacerdotal power in succession from the one apostle; and the Protestant errorist on the other, remove the necessity of *any* apostolic succession? The true Catholic, from the records of truth revealed or unrevealed, exhibits that succession in an equality of power granted to all the immediate apostles of our divine master and LORD. Does the Roman assert the monstrous tenet, that in instituting the eucharist, JESUS CHRIST did eat himself; or does the Protestant, reducing the sacrifice, the priest, the altar, to a table, a preacher, a mere memorial of a dead benefactor, resolve that heavenly manna, without which the soul liveth not, into a mere rite, dependent on the human will for its spiritual excellency? The true Catholic, appealing to the same evidence, calls up the doctrine of the real presence to give divine comfort and assurance to the believers' soul. Or, on the palmary doctrine of the sinner's justification, practically teacheth the Roman, a meritoriousness of human works, *per se;* and teacheth the antagonistic errorist, the altogether inconsequential character of those works, as the condition of man's acceptance? The true Catholic, through the same process, demonstrates the path of truth, in the rewardable nature of those works including that very faith which sanctifies them from her womb, but rewardable only on account of the merits of JESUS CHRIST applied to the soul, out of the gratuitous mercy of its GOD.

In this process, indeed, of tracing the origin of error, and so exhibiting the truth from the revealed will of GOD, through the testimony and authority of the Church, it will sometimes be that truths and things more or less valuable, forgone not lost,* are again made prominent and directed to holy ends. But are these truths and things proposed to Catholic ears as portions of the Catholic creed? Upon the contrary, the principle of the teaching of the Church's true children, is, that there is nothing necessary to be believed for salvation, which the Church has not declared to be so; that her declaration of the things so necessary has been made in the one sole creed known as the Nicene, and for the fact they are bold to summon the Church herself in testimony; nor think they scorn to use the language even of that false Council of Trent proclaiming, "This (the Nicene Creed) is the sole and only foundation against which the gates of hell shall not prevail."

For the assumption of this broad ground, a ground assumed by the wisest and best of every validly constituted Church on earth, or for the attendant consequences, it is not to be concealed, that there are those among us, who not from without alone, but also from within, have experienced scorn, obloquy, and suspicion; their only symptom of defection, allegiance to the Church of the United States, in allegiance to the Church Catholic; their crying sin, that love of Catholicity. Yet is it this love which gave the blood of martyrs to water the early Church; this which distinguished saints and sages through all the Church's story; this which has graced the great champions of the Church of England and our own? Little, then, is that man to be envied, who, in the very bosom of the Church, can scorn a sentiment which alone has preserved to her the obedience of her sons; who can daily have "I believe the holy Catholic Church," upon his lips, and, "I believe only myself and my own opinions," within his heart.

LATET.

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* Among the instances to be enumerated are the much calumniated "prayers for the dead," which, more than anything else, will lay the axe to the doctrine of purgatory; and which, notwithstanding objections by no means unconsidered by the present writer, will be found in that prayer of the Litany, "*Remember not, Lord, our offences, nor the offences of our forefathers.*"

For the Churchman.

Mr. Editor,—I doubt not that every well-informed and sober-minded Churchman thanks you for the remarks you made in your last touching the complaint of "An Episcopalian," in the Boston "Mercantile Journal," against the Rev. George B. Cheever, for words uttered by him at a meeting of the "Boston Young Men's Society for the Diffusion of Missionary Knowledge." This, it appears, is one of those societies in which the sects manage to get ministers and members of the Church into religious associations bearing the unchristian character of severance from the Church, independence of her control, and freedom from all responsibility to her. And this the *inconsistency* (to use the most lenient term) of her ministers and members has been here met and remarked as might have been expected. To which of the various sects Mr. Cheever belongs, I know not. He is, however, anti-Church; and that is a profession in which the most motley mass of heretics and schismatics will most lovingly unite against the body of CHRIST. You may depend, sir, it is as I said in a former communication—and our Low-Church brethren may rest assured they will more and more experience it to be so. These sects will use up concession, compromise, co-operation, and amalgamation, to answer their purposes, and then turn round and attack and abuse whatever of Churchmanship our misguided brethren may have retained. Even that trumpet of most uncertain sound, in its professed enlistment in the cause of the Church of CHRIST, the Episcopal Recorder, is obliged, ever and anon, to blow a blast of displeasure against the bigotry, intolerance, unchristian judgment, and persecuting spirit, of the sects. But see not the music-masters who control that trumpet, how they themselves contribute to the evils—or at least to their spread—which compel them thus to sound an alarm? Such papers as the Recorder tend to produce in the minds of ill-informed members of the Church the idea that there is, after all, no very fundamental difference between them and the sects. Indeed, insinuations are not unfrequently thrown out by them that the latter go rather beyond the Church in evangelical piety, Christian zeal, the missionary spirit, &c., &c. This produces a very loving feeling of fraternity between these parties. Bible Societies, Tract Societies, Sunday School Societies, Missionary Societies, Temperance Societies, Moral Reform Societies, Abolition Societies, Protestant Associations, &c., &c., &c., bring them into most affectionate affinity. Availing themselves of the influence thus created, the sects—whose name is *Legion*, while the Church is necessarily but *one*—I will not say in other than kindly Christian feelings of charity for the weaker brethren, and desire for their spiritual and eternal good—embrace what seem to them fitting opportunities to protest against the at least semi-popery of the Church of England and her American sister.* Thus assailed, our fellow members, accustomed by their guides to attribute to the sects much piety, and godly zeal, and Christian experience, and even to think them, upon the whole, rather superior in these matters to at least a large portion of the Church, especially those who are very tenacious of distinctive Church-principles, are somewhat puzzled what to think, and are, many of them, easily taken captive by this "*Protestant Jesuitism.*"

I speak, dear brethren of the Church, as unto wise men. Consider ye what I say.

PRO ECCLESIA DEI.

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* I say "sects," meaning thereby the most numerous of them, and those who unite against the common bugbear *Episcopacy*. The Romanists are as much a sect as any, and among the worst of them. But they keep out of such alliances, however otherwise sternly bent against the Church of CHRIST.

To the Editor of the Churchman.

Sir,—I received your paper of March 12th, and read with great pleasure the article in which you have spoken in a kind and Christian spirit of the Enquirer—the object of which publication is merely to call the attention of the Church to the question whether it be not the duty of the Church, at the present time, to make some change in the kind of wine in use in the sacramental cup.

I perceive that you suppose my object is the introduction of water colored with the unfermented juice of the grape. I may sometimes have spoken in an indefinite manner, or used terms not well chosen, and which may have led to a misunderstanding of my meaning, and which I exceedingly regret. But however I may sometimes have expressed myself, what I desire, and all I desire, is, the introduction, as far and as fast as may be, *of wine—that is, the real* "FRUIT OF THE VINE," *always pure, that is, free from any admixture of brandy or other foreign ingredient.* And I should prefer it *new* when it can be so obtained: new wine being as it seems to me, by implication, commended by our Saviour at the institution of the ordinance. Such is the wine which I suppose was used by the primitive Church, and yet, weak as it was, its strength was still diminished by the addition of water. If the Church would return, in these respects, to primitive usage, what I am aiming at would be accomplished, and all just cause of complaint would, in my judgment, be removed.

When it is considered that the wines of commerce, which are the wines generally in use, are for the most part fabrications, and that they are *three times* stronger now than they were in 1750—which Brand & Newman affirm; and when it is also considered that the use of these strong fabrications by the Church, tends to encourage their manufacture and sale, and use as a beverage by the world,—I think you will admit that it is not entirely without reason that I have, at a time when so many reformed inebriates are, by the good Providence of GOD, returning into the bosom of the Church, thought it not improper to call the attention of the Church to this subject; which is all that I have meant to do. Nothing having been further from my heart, than the banishment of wine from the communion; and I should shrink back from the thought of wantonly disturbing the peace of the Church, or in any way contributing to lessen the reverence of her members, or of the world, for her sacraments. And if an expression has escaped me calculated to do either, it has been unintentional, and most sincerely do I regret it, and most cheerfully will I cancel it.

With great esteem and respect,
I am, &c., EDWARD C. DELAVAN.

For the Churchman.

Mr. Editor,—There seems to me to be a species of injustice in the course pursued by the Education and Missionary Society of this diocese, against which I for one wish to protest.

It is hardly fair to place all the parishes and churches in the diocese in the same category; and I doubt very much whether the managers of the Education and Missionary Society are competent to pronounce on the "delinquency" or otherwise, of the 196 clergy or 160 churches of the diocese of New York, each rector undoubtedly being the best judge of the state of things in his own parish. Where is the justice or propriety of censuring *equally* parishes which regularly make the required canonical collections, and parishes which as regularly refuse or neglect to make these collections? and this, too, when the so-called "delinquency" consists *not* in any refusal to obey the *canons*, but in respectfully and conscientiously declining to call upon the parish again in accordance with the *recommendation* of the Convention? Do the managers of Diocesan Education and Missionary operations suppose that no discretion is to be exercised, no judgment to be employed in matters of this kind? And are they not aware that in their late action they have assumed a power which even the Convention has never determined itself to possess? This body, for two years past, has caused to be appended to its journal "a table showing the name of every church and chapel in the Diocese of New York, with the sums contributed by each to the Episcopal, Diocesan, Education, and Missionary funds respectively," for the current year, and has marked distinctly how many have not contributed to these funds; though (let it be observed) the journal has only stated the whole number of non-contributing churches and chapels, specifying no particulars, giving no names; and if, in this case, where *canonical* regulations are deliberately set at nought, the Convention has thought fit to act only to this extent, by what right do the managers of the Education and Missionary Society take upon themselves to publish an indiscriminate list of parishes and clergy who have broken no *canons*, but simply declined to act upon a *recommendation* of the Convention?

Against such a proceeding I beg leave firmly to protest. Let me, however, distinctly say that I am no apologist or advocate for the indifference or indolence or other censurable states of mind and feeling respecting Diocesan Education and Missions; I can in no respect symbolize with those whose love for the benighted heathen is so great as to render them blind to the spiritual destitution and deaf to the earnest pleadings of their kinsmen, and friends, and neighbors: no, so far from this, I know nothing more disgraceful to the Diocese of New York than the history of the past success of the efforts which have been made in behalf of education and missions; I know nothing which seems to betoken so great a lack of moral honesty as the neglect, time after time, on the part of a large proportion of the clergy and parishes, to make the canonical collections or contributions which, in their ordination vows, they solemnly bound themselves to make; and I know full well, that while there is this culpable disregard of the weightiest obligations and promises, it is in vain to think to derive benefit from the course now determined upon by the Society; it is in vain to expect to excite healthful action by means of remonstrances, or publications of delinquency, or conventional recommendations, or additional canons. "The root of the difficulty (as the Committee of the Convention of 1840 have most justly stated) is a want of conscientious obedience to canonical requirement, and this difficulty the Society feels itself powerless to remedy." Therefore, if the clergy will not obey the *canons*, they will give no heed to the *recommendations* of the Convention; if they can practically despise the former, how utterly absurd to think that they will care for the latter.

If, then, Mr. Editor, my judgment or advice be worthy of any note, let me say to the Education and Missionary Society, seek not to protract a starveling existence by any such efforts as those now put forth; deeper, deeper must you go would you reach the source of trouble; ay, deeper than any efforts of man can reach: instead of wasting your labor and strength to no purpose, manfully resolve to throw up all, to cast the whole burden upon the Convention, who have laid it upon your shoulders. Then let the clergy and laity assemble in the approaching autumn; let them feel what solemn mockery they have been guilty of, in "pledging to the Society their hearty co-operation in promoting the great ends of its establishment," and in expressing their deliberate sense that "the clergy shall faithfully and zealously pursue the course prescribed to them by the authorities of the Church in respect to pecuniary collections;" and let them write ICHABOD on the great, the wealthy, and the liberal Diocese of New York!

Truly, the crisis is approaching when it shall be known whether the cause of CHRIST and the Church has place in our hearts, or only on our lips—whether it shall flourish in our midst, or whether our candlestick shall be removed and our light put out. Let us beware lest it come suddenly upon us, and smite the earth with a curse. A. M.

Easter Monday, 1842.

For the Churchman.

Mr. Editor,—Every good man must rejoice at the report in your last of receipts into the treasury of our Diocesan Education and Missionary Society. Let thus true Christian feeling, sound Churchmanship, and the genuine missionary spirit be evinced, and all may yet be well.

It is to be regretted that there should have been any mistake in charging delinquency upon parishes touching the special collection recommended by the Convention. As far as I can see, however, this is not truly attributable to the treasurer. That excellent man, than whom the Church and clergy have not a truer, more constant, and more efficient friend, could not be expected to know a contribution to be the *special* one, unless it was so distinguished by the clergyman or other person sending it. If not so designated, he was altogether right in considering it as the *ordinary annual* collection of the parish. How far he missed the mark in not crediting as *special* a collection sent to him without such designation, may be in some measure appreciated by ascertaining which of the parishes returned as delinquent has, since the last Convention, made and reported *two* contributions for the missionary fund—the *special* and the *annual*—as well as the annual contribution to the education fund. Those that have not—look askew as they may at the honest truth, and write fine letters as they may to the Churchman—are not exempt from the charge of delinquency, no, not one. They are *delinquent parishes*, and that in grave spiritual matters which no good Christian conscience can regard otherwise than as involving most serious responsibility. Let the discredit be wiped off as soon as possible. AMICUS.

For the Churchman.

TO THE REV. HENRY ANTHON, D. D., RECTOR.

Rev. Sir,—Will you permit *Another Rector* to thank you for the good service you and your "respectable" vestry have done the Church, by bringing most distinctly to view the whole subject of *the power of our Conventions to levy contributions on the congregations*? I am sorry your "Brother Rector" strives to change issue with you. He strives to hold you up as delinquent in interest in the cause of Missions. You have only to refer to what you have done in your congregation to disprove this, and as an earnest of what you will do at a convenient time. The true question is, what power has the Convention of our Church to *order* collections to be made in the churches? Is it an unlimited power? If so, let *me* suppose a case, as your other "Brother" has done. Suppose, at the next Convention, a majority of our brethren from the country should think that a salary of three or four thousand dollars was far too great for any single rector (for instance, of Grace Church, or Trinity, or St. George's) to receive, that it would be better for those rectors to reduce their expenses and style of living, and they should think that fifteen hundred dollars was abundantly sufficient for their "necessities." Suppose they should pass a Canon directing them to pay over to the support of the Missionaries *all the surplus*. Suppose the rector of Grace Church, for example, should refuse: what hinders the Convention, or its agents, to declare him a "delinquent"—"delinquent in duty,"—"breaking a law which he vowed to support and obey?" Perhaps some would think this method of supporting Missionaries hardly less unreasonable than to compel clergymen, themselves struggling with pecuniary difficulties, and congregations barely able to support their own minister, to make collections whenever required, or to be declared "delinquent," by the "Missionary Society." Suppose again, that the Convention pass a Canon directing that Trinity Church should support the Bishop and Missionaries, and thus relieve the Churches from those collections; or that she should be cut off from the Convention, and thus hazard her property by not being of the Protestant Episcopal Church; would Trinity Church submit to this? If the power of *compulsion* rests with the Convention, she can order one Church to do *all* as well as each one a *part*. What then is the nature of the power exercised by the Convention in directing collections to be made? I must think it simply an advisory power. It is her paternal advice. It must be left with the rector and parish to determine whether there may be justifiable cause for *suspension* in carrying it into effect. There always will be such causes, at times, in every congregation. And to me it appears not less absurd in our Convention, to order a special collection, and through its Society to hold up those clergymen to reprobation who think the time unpropitious, than it would be to order the fund replenished from either of the sources referred to in our supposed cases. I am truly thankful that there is one rector and one set of "highly respectable gentlemen who compose the vestry of St. Mark's Parish," who have dared to speak out, and to resist the over-zealous, and I must say inconsiderate, if not rash act, of our Missionary and Education Society. What, Rev. Sir, are you and other clergymen to be held up by "your equals in every respect," to the public, as defaulters, delinquents, neglecting your duty as clergymen, because you do not think it expedient to order a collection whenever the Society, acting under a mistaken view of the interpretation of a Canon, chooses to call for one? I hope, Rev. Sir, that you will not be deterred from continuing to do your duty to the Church "over which the Holy Ghost has made you overseer," and from resisting what is getting to be a sore bondage—the despotism of societies of man's device. ANOTHER RECTOR.

THE CHURCHMAN.

SATURDAY, APRIL 9, 1842.

☞ The Churchman of April 2. We are again compelled to ask our friends who do not file the Churchman, to return us, by mail or otherwise, last week's paper, dated April 2.

ARBITRARY POWER, POPERY, PROTESTANTISM; *as contained in Nos. XV., XVIII., and XIX. of the Dublin Review.* Philadelphia: Published by M. Fithian, 61 North Second street. 1842.

In our late notice of the Report for abolishing Capital Punishment, we remarked in a note that the religious press, as far as we had observed, was opposed to the contemplated change in the present law, with the exception of the Romanist paper in this city; an exception, we added, which was naturally to be expected in a denomination whose settled policy it has been "to weaken civil government, and thus to strengthen the bonds of the Papacy." The remark has called forth a remonstrance from the paper to which allusion was made, the editors of which are at a loss to know on what grounds we can class the Roman divines with the early Anabaptists and other more extravagant sectaries, in their views of the rights and foundation of civil government.

The supremacy and independence of the civil government of a country within its own territories, is the hinge on which the English Reformation turned. On no point whatever have the divines of our Church been more explicit and consistent than this; they have taught with one voice, that civil government is the ordinance of GOD; that entire and unqualified subjection to it is the duty of the Christian citizen; that in things lawful, Christians are bound actively to obey all its requirements, and in things unlawful to suffer rather than obey; but in no case and under no pretence whatever to offer violent resistance to its authority. It matters not what be the form of civil government, whether it be a monarchy or democracy, nor who are its ministers, whether they be Christians or Heathen, Romanists or Protestants; we apply to them all one and the same eternal truth, exhorting our fellow Christians in every country on the globe to be subject to the government under which they live, "not for wrath, but for conscience' sake;" i. e., not merely from compulsion, but from a dutiful and conscientious subjection to civil government as the ordinance of GOD. For as Dr. Tennison says in his strictures on Hobbs' creed, "Except a man obey for conscience' sake, all the cords of outward pacts and covenants will not hold him;" and we believe that no government can be safe while those who live under it do not own that it is unlawful to offer violent resistance to its authority.

In opposition to these views, Romanists have contended for the supremacy of the Pope, and for the subordination of civil government to his power. Hence they have denied the divine authority of civil government as civil government; referred its origin to rapine and violence, and not to divine institution; resolved *all* its rights into a compact of the people, and represented them (to borrow the language of the Freeman's Journal in regard to the right of capital punishment) to exist by the *permission* (as what evil does not?) and not by the *institution* of GOD. The consequence is, that civil government has no hold on their conscience any further than as it promotes the interests of their sect. The government which favours their sect they support, whether it be a monarchy or democracy; but if the civil government of any country enact laws which they conceive to be hostile to their religion, their duty to that government is at an end; their conscience does not require them, in imitation of the primitive Christians, patiently to submit to civil government as the ordinance of GOD, and to incur its penalties, but allows them to offer resistance to government, and coerce it into a recognition of their rights.

This, we believe, is and will be owned by themselves to be a fair representation of the views which have obtained among Roman divines, and especially the Jesuits, in regard to the origin, rights, and foundation of civil government. We disclaim all wish, however, to hold any man among them responsible for such views who disclaims them; but we apprehend that, far from being disclaimed, they will, for substance, be acknowledged and gloried in; and the facts being so, every reader is competent to judge of the correctness of our remark that the tendency of them is to weaken civil government, and to strengthen the bonds of the Papacy; and that their advocates may fairly be classed with the Fifth-monarchy men and Anabaptists, who contended for a dominion founded in grace, and taught that the earth and its governments were meant to be in subservience to the saints.

As to the sentiments of Roman divines, we presume there can be no better authority than Bellarmine, than whom the Church of Rome has produced no divine more profound and learned. In his work *De Romano Pontifice*, Lib. v. Cap. vi., he delivers himself as follows:

> "*The pope has temporal power indirectly.*
>
> "The sense of [our] divines is first to be explained and then to be proved. As relates to the first, we assert that the pope, as pope, though he has no merely temporal power, yet, in order to spiritual good, has the supreme power of disposing of the temporal affairs of all Christians."

This position he proceeds through the remainder of the chapter to illustrate by several similitudes, giving the preference to that which compares the spiritual and temporal power to the soul and the body, the latter being in subservience to the former. Proceeding in the next chapter to his proofs from reason, he says:

> "The civil power is subject to the spiritual power, since both are parts of the same Christian commonwealth; therefore the spiritual Prince can command temporal princes, and dispose of their temporal affairs in order to the spiritual good. For every superior can command his inferior."

The third reason is thus:

> "It is not lawful for Christians to tolerate an infidel or heretical king, if he attempt to pervert his subjects to heresy or infidelity; but to judge whether a king do or do not pervert his subjects to heresy, belongs to the pope, to whom is entrusted the care of religion; therefore it belongs to the pope to judge whether or not a king is to be deposed."

This doctrine is so directly at variance with the conduct of the primitive Christians, who conquered by suffering, and felt themselves bound by their holy religion patiently to submit to imprisonment, torture, and death, rather than resist the constituted authority of the government under which they lived, that the author finds it necessary to anticipate the objection. Hear him:

> "But if the primitive Christians did not depose Nero and Dioclesian, and Julian the Apostate, and Valens the Arian, and others like them, the reason was that the Christians wanted the temporal power For that otherwise they might have justly done so, appears from the apostle, I Cor. vi., where he commands new judges to be instituted by Christians for the trial of temporal causes, in order that Christians might not be compelled to plead their cause before a judge, a persecutor of CHRIST. For as new judges could be constituted, so new princes and kings for the same reason, if the power were present.
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> "Besides, to tolerate an heretical or infidel king endeavoring to pervert men to his sect, is to expose religion to the most imminent peril. For 'as is the ruler of a city, such are the inhabitants,' as we read in Ecclesiasticus. And experience teaches the same; for when Jeroboam turned idolator, the kingdom followed him; and after the advent of CHRIST, in the reign of Constantine, the Christian faith flourished; in the reign of Constantius, Arianism flourished; in the reign of Julian, Heathenism was restored; and in England, in our own times, under the reign of Henry and Edward, the whole kingdom in a manner apostatized from the faith; under the reign of Mary, the whole kingdom returned again to the Church; under the reign of Elizabeth, Calvinism revived, and the true religion was banished."

The next argument of this illustrious author for his extravagant doctrine is worthy the attention of every citizen. "Christians," he continues, "are not bound, nor ought they, when their religion is in imminent jeopardy, to tolerate an infidel king. For when divine right and human right conflict, the divine right ought to be preserved to the omission of the human; but it is of divine right to preserve the true faith and religion, which is one, not many; but it is of human right whether we have this or that king."

Now we put it to the consideration of every citizen whether this argument, the premises being admitted, be not unanswerable; and whether, in order to *oblige the conscience* of the Christian citizen, it be not necessary to rest civil government on the ground of *divine right?* This, as we have said, we hold to be the distinctive principle of the English Reformation. It was not the primacy of the pope in ecclesiastical affairs and in subordination to the Church, but it was the supremacy of the pope and the subordination of civil government to his power, against which the British realm protested, and in the principle of which protest she has been seconded by all the divines of the British Church to a man, from the Reformation to the present day. In opposition to the supremacy and divine right of the pope or the spiritual power, she proclaimed the supremacy or divine right of the king or the temporal power. This foundation of the obligation of citizens reached the conscience and divested the hearts of all who received it of treasonable, seditious, and rebellious sentiments against the government under which they lived. The doctrine was no matter of temporary expediency in the Church of England, but was embraced from the purest and deepest convictions of its truth, and was as faithfully adhered to under Mary of "bloody memory,"* as under Elizabeth and James. It was not contrived to subserve the purposes of absolute and hereditary monarchies, but it was asserted and proclaimed for the security of civil government; and every man interested in the stability of civil government will beware how he surrenders it to the unholy alliance of Romanists and Atheists. Once deny it, and you leave civil government no hold over the consciences of men any farther than its enactments promote their private interests or the interests of their sect, and so give them liberty to hatch sedition, treason, and rebellion.

That the doctrine delivered by Bellarmine was also taught by Sanders, Parsons, and other Jesuits in England, and that the practices consequent on the doctrine led to the execution of many of their number for treason against the state, are facts too notorious to be denied. Indeed, we believe, as we have said, that these sentiments, far from being repudiated, would even now be avowed and gloried in from their coincidence with such theories of government, unfortunately but too popular, as are upheld by Atheistic liberalism. For it is not long since that Bishop Hughes of this city, in a public address in relation to the school fund, held up the divines of our Church to odium for holding this very doctrine which restrains citizens from offering violent resistance to the government of their country, and which he most unjustly represented as identical with the support of arbitrary power. We took occasion at the time to vindicate Bishop Sanderson and others, who were thus unjustly reproached, but the only reparation offered was an expression of regret from the editor of the Freeman's Journal that anything had been said to hurt the feelings of that "respectable denomination," as the editor was pleased to term the Church. No intimation was given that the sentiments of Bishop Sanderson had been misapprehended, or that the correct statement of them was held by Romanists to be a just and scriptural expression of the duties of Christian subjects to their civil rulers. Since then we have been favored by the publisher with a copy of the book, the title of which is placed at the head of this article, in which the doctrine of our Homilies respecting the duties of Christian subjects is assailed with a virulence which would better become the pen of a socialist or infidel of the rankest sort. If our Homilies breathe, as we have ever believed, a wholesome and Christian doctrine which tends to strengthen civil government by discouraging sedition, treason, and rebellion, then are we justified in saying, that the sentiments of Romanists who oppose them and seek to cover their doctrine with ridicule, "tend to weaken civil government, and to strengthen the bonds of the Papacy."

We are taunted with having "our ideas fashioned according to the notions of English Protestantism," and with being "unable to disengage our mind from the divine right of kings." We have no wish to disclaim our obligations to the divines of the Church of England, nor to disown their sentiments on this subject when fairly stated. Monarchy has been both of right and in fact the government of Great Britain, and hence the divines of the Church in that country, in upholding civil government, have been naturally led to adopt the expression, *the divine right of kings*. The PRINCIPLE, however, which they taught by this expression, was not limited to one country or one form of government, but was eternal and universal, being applicable to civil government of every form and in every country on the globe. No man has incurred more censure for the exposition of this doctrine than Bishop Sanderson, who declares in a sermon quoted in the Dublin Review, (and thence by Bishop Hughes,) that a subject would not be justified by the principles of the Christian religion in offering violent resistance to the lawful government of his country on any pretence whatever, not even for the salvation of a soul, or the redemption of a world. And yet Bishop Sanderson shows plainly, in his Treatise on Conscience, that his doctrine is as applicable to the republic in Venice as to the monarchy in Britain. And Archbishop Usher suppressed a book, which he wrote on the subject during the usurpation of Cromwell, from the apprehension that (the Protector's power having been so long established as to have become, in the estimation of many, the government *de jure* as well as *de facto*) all the arguments which he had used to uphold the divine right of kings might be applied by his opponents to uphold the divine right of the commonwealth. Doubtless these writers favored monarchy as such, in which point they will of course have the sympathy of no American; but the thing at which they chiefly aimed under the name of *the divine right of kings*, was to assert the divine right and consequent obligation on the conscience of civil government as such, and to maintain its supremacy and independence in opposition to the encroachments of the spiritual power as manifested by the Papists on the one hand, and their pupils, the Fifth-monarchy men, on the other. Their doctrine of "non-resistance and passive obedience," means simply this, that it is the duty of Christian subjects to live in peaceful subjection to the civil government of their country; to obey it in things lawful, and in things unlawful patiently to submit to its penalties, but on no account whatever to offer violent resistance to its laws. And if this be not true, wholesome, and Christian doctrine, and as applicable to republican America as to monarchical Britain, it is quite time that we had expunged from our Litany the clause, 'From sedition, privy conspiracy, and rebellion, good LORD deliver us!" in which event, if Dean Comber hints the truth, we should be brought into closer agreement with the Romanists; for having justified this clause in the Litany by scriptural precedents, and having remarked that the substance of it is found in the Greek Liturgies, Comber adds, (Comp. to the Temple, p. 225,) "But not one word of any of these [i. e., sedition, conspiracy, and rebellion] could I ever find in any of the ROMAN MISSALS, it being the peculiar glory of the Church of England that her prayers and practices have always been eminently loyal, and enemies to treason and rebellion."

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* A letter subscribed by Ferrar, Hooper, Coverdale, and nine other confessors who suffered under Mary, says: "We write and send abroad this our faith—humbly requiring, and in the bonds of our Saviour Christ, beseeching all that fear God to behave themselves as obedient subjects to the Queen's Majesty, and the superior powers which are ordained of GOD under her, and rather after our example to give their heads to the block, than in any point to rebel, or once to mutter against the Lord's Anointed, we mean our Sovereign Lady, Queen Mary." And again, after professing their readiness to test their faith "by the verity of GOD's word and the *consent of the Catholic Church*;" they add, "In the mean season, as obedient subjects, we shall behave ourselves towards all that be in authority, and not cease to pray to God for them that he would govern them all generally and particularly with the Spirit of Wisdom and Grace; and so we heartily desire and humbly pray all men to do, in no point consenting to any kind of sedition or rebellion against our Sovereign Lady, the Queen's Highness; but where they cannot obey, but they must disobey God, then to submit themselves with all patience to suffer as the will and pleasure of the Highest powers shall adjudge." The same principle was remarkably illustrated by the sufferings of the seven non-juring bishops; and, which is worthy of remark, was quite as earnestly inculcated by Burnet, Tillotson, and others, after the Revolution, whose political sentiments were of a different and almost opposite character.

The letter of Edward C. Delavan, Esq., (which has been some time in type,) was called forth by an editorial article which appeared in our paper a few weeks since in regard to the use of Wine in the Sacrament. On first reading it, we feared that under an ambiguous impression the writer was advocating the very thing which we had condemned; but we are happy to have been undeceived by Mr. Delavan himself, who has distinctly assured us, that by "fruit of the vine" he means wine in the proper and received sense of the term, viz., the fermented juice of the grape, and that in representing him as opposed to its sacramental use, we had misapprehended his sentiments. This is as it should be, and we cheerfully correct our error, and give him the benefit of a correct representation of his views; and though we cannot approve of the publication of the Inquirer, nor indeed of the popular discussion of the subject, we yet hope it may be overruled for good; and if the restoration of the mixed cup, according to primitive usage, should, by GOD's providence, be brought about under the sanction and direction of Episcopal authority, we are not prepared to say that this would be matter of regret.

We regret the connexion of so sacred a subject with the Temperance Society; but since the fact is so, candor requires us to add, that we regard that society in the same light in which we have ever regarded it; as a mere worldly combination which the Church can never recognize, and as radically and in principle wrong in the requirement of its pledge, which makes it a matter of conscience and duty totally to abstain from a thing in itself lawful. We rejoice, however, in whatever good Divine Providence may bring out of it, and pray that the Church, and every member of the same, admonished by its history, may be more abundant in all the blessed fruits of the Spirit, and especially enabled more seriously to ponder, and more faithfully to practise, the holy precepts of self-denial and temperance in all things.

[For the letter, which was designed to be annexed to these remarks, see first page, where it has been accidentally misplaced.]

PARISHES NOT DELINQUENT.

Among the parishes published as delinquent, there may be some in which the collection has been, from urgent causes, postponed, or the collection made and the amount reserved for want of opportunity to make the remittance. One instance of the latter sort has come to our knowledge in ST. LUKE'S CHURCH, CATSKILL, where the special collection was made in January, but there being no convenient opportunity to send it, (except by mail with triple postage,) the rector thought it better for the Society to retain it until the boat began her trips, when it was sent free of charge.

The Letter of the busy Mr. Golightly (on our last page) may convince others, though it has not convinced himself, how very weak and ill-grounded is the alarm, and how futile are the objections, which his fancy has raised in regard to the Oxford divines. It is truly cheering to see these faithful and able servants of the Church so quietly pursuing their blessed labors in the midst of the opposition of many who, it may be charitably hoped, know not what they say.

The proceedings of the Pastoral Aid Society (last page) show a very encouraging state of things in our mother Church.

We have read with very great gratification the communication of "Latet," on our first page, and commend it to the attention of the thoughtful reader.

We are happy to learn that Wiley & Putnam will publish, in a few days, a second edition of ATHANASION, with preface and notes. The second edition is to be enriched with a miscellaneous collection of poems now first published, and with a few others which the gifted author has very kindly contributed to our columns.

At a meeting of the Standing Committee of the Diocese of New York, held on the 2d inst., *Flavel S. Mines*, an ordained minister of the Presbyterian denomination, together with *Philemon E. Coe*, and *Horace Hills, jun.*, licentiates of the same denomination, were recommended to the Bishop for Deacons' Orders.

Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, omitted on Sunday evening last, will be delivered in Christ Church, to-morrow evening, 10th inst. Service to begin at half past 7 o'clock.

A writer in the British Magazine, in view of the applications to the Archbishop of Canterbury, proposes the question, what Church authority the unanimous censure of the Tracts by the bishops would have, "supposing, which is indeed an improbable case, that they should unanimously concur in condemning them?" After a long and able argument, with an especial reference to the case of Whiston, the writer concludes as follows:

"Here, then, we have a precedent to follow. Many think that *the Tracts for the Times* contain doctrines contrary to the Church of England. What is to be done? First, the bishop of the diocese in which any of the writers live, may, if he thinks the opinions dangerous, cite them into his court, and pass such censure or sentence upon them as he thinks fit. The parties may appeal to the archbishop; and again from his sentence to the crown. This would be the manner of proceeding, if the doctrines sought to be condemned are plainly contrary to the doctrines of the Church of England, as taught in the Book of Common Prayer. The decision would be informal, and consequently inoperative, if any of the judges were to pass a sentence 'contrary to anything in this book.' If the question has reference to heresy, Burnet tells us 'that the Scriptures and the first four General Councils are the measure set by law to judge that.' But if the opinions sought to be censured are of more 'doubtful disputation'—if they have never been expressly condemned by the Church of England—such, for instance, as whether a clergyman may or may not obey literally the 14th verse of the 5th chapter of St. James; and especially if the Church is much divided upon the points under consideration, then, probably, the procedure would be thus: The archbishop would consult all his suffragans, and ask their opinion, as to whether the present case was of sufficient magnitude to make it desirable to ask the Queen to grant her license for convocation to consider the subject. If her Majesty thought good to grant their prayer, the upper House would examine the tracts that have been objected to, and censure them or not as they should deem right. They would send down their opinions to the lower House, and that would, after due examination, consent to or dissent from the propositions of the bishops.

"If the two Houses could not agree, things would remain as they were before; if they agreed, their decision would be laid before the Queen; if her Majesty did not assent to it, the affair would sleep, as Whiston's did; if she did, the decision would have the force of a canon of the Church; and, probably, clergymen would be bound by it. I say *probably*, because it is a notorious fact, that but very few persons consider even clergymen bound by all the Constitutions and Canons of 1603, though they were agreed upon in convocation, and assented to by King James the First. And I can see no reason why constitutions made in 1842 should have more authority than those made in 1603, the powers that enacted them being the same. But even if the constitutions agreed upon by convocation, and sanctioned by the crown, should be binding upon the clergy, and I think they ought to be in *foro conscientiæ*, it is certain they would not be considered by the law of the land as obligatory upon the laity; and perhaps the common law would not consider disobedience to them as a sufficient reason for a bishop's refusing to induct a clergyman into a living; but the glorious uncertainty of the law makes it impossible to say, what would be the decision upon this point. But however this may be, we may be confident that the writers of *the Tracts for the Times* will not fly *to the State* for protection *against the Church*, as too many have done in all ages; if convocation condemns their opinions, as contrary to the doctrines of the Church of England, they will either renounce them and submit to any penance their bishop may inflict, or else voluntarily give up their preferments, and live as laymen in England, or seek ministerial employment in some field of labor, either in our colonies or amongst the heathen, where the ecclesiastical authorities may be willing to receive them, under the conviction that their points of agreement are more numerous and important than their points of difference.

"An unfavorable decision of convocation might drive them from the exercise of their ministry amongst us, but it will never drive them into schism: at least I hope and believe not.

"ONE OF THE PROCTORS FOR THE CLERGY IN THE PRESENT CONVOCATION."

SUNDAY SCHOOL ANNIVERSARY.

Thursday, April 28th, has been selected, instead of a day in the first week in May, for the next Sunday School Anniversary.

The Bishop has appointed the *Eighth Psalm* of the Selection, to be sung by the scholars at the approaching Sunday School Anniversary.—Tune, *Peterborough.*

NEW BOOKS.

THE AMERICAN POCKET LIBRARY OF USEFUL KNOWLEDGE. Philadelphia: Griffith & Simon, 188 North Third-street. 1842. Price 50 cents.

This book contains a fund of useful information on the subjects of Agriculture, Health, Cookery, &c., &c., together with the Constitution of the United States, and much valuable statistical matter relating to the Union.

THE BIBLE COMPANION. By the Rev. JOHN TODD. Same publishers.

MIRIAM, OR THE POWER OF TRUTH. Same author, and same publishers.

TO CORRESPONDENTS.

Had "A Layman" been aware that our paper goes to press on Thursday, he would have seen that an article of some length which was not placed in the editor's hands until Wednesday evening, could not without serious inconvenience be inserted in our present number. The article referred to is in defence of St. Mark's Church and its excellent rector, and replies obliquely to the communication of "A Brother Rector" in our last. It shall appear in our next without fail.

"Magna est Veritas," and "Viator Eboracensis," in our next.

"Viator," and "D.," are received.

From the Banner of the Cross.

THE LATE GEN. JAMES SEWALL.

We trust that our readers will excuse the indulgence of the grief we cannot repress, in giving place to the following notice of the death of one whom we well knew, and most tenderly loved and respected. When the melancholy intelligence first reached us, we prepared an article: but withheld it, in the hope that something more worthy of the character of the virtuous and excellent deceased would be furnished by some of his numerous friends. In this we have at last been gratified by one who knew him well, and who, like him, has long been distinguished by the confidence of his Church and state in the gift of its highest offices of honor and trust. Often have we partaken of the elegant hospitalities of Gen. Sewall's princely mansion, and never did we leave it without pleasing reflections on the refinement and piety which were there so happily blended. The noble traits in his character, so faithfully delineated below, have brought the warm tears of sorrow to our eyes. Fervently do we pray, that the blessing and consolation of the widow's and the orphan's GOD may be upon the dear ones he has left behind.—*Ed. Ban.*

CHESTER TOWN, 8th March, 1842.

Rev. and Dear Sir:

Allow me to ask the insertion of the accompanying obituary, which in the absence of a notice more appropriate, I venture to present.

You had some acquaintance with my late friend, and will therefore bear me witness that I have but faintly portrayed those virtues which an intimacy of thirty years and more, have made me admire as almost unmixed with fault.

Most respectfully and truly yours,

"The sweet remembrance of the just,
Shall flourish when he sleeps in dust."

Amongst the best gifts of GOD's providenec is the life and example of a good man. Abstract conceptions of the simplicity and harmony and beauty of Christian character, fill our minds with a general admiration of an ideal condition of human existence; but the presence of Christian virtues, and their daily exhibition in the practical concerns of life, when exemplified in the person of one "going in and out amongst us," teaches most emphatically the important truth that religion should regulate the heart and mind in every station, every duty, and every relation of man.

When in the mysterious dealings of that infinitely wise Being "whose ways are past finding out," we are called to witness the departure of such a man, and while the keen and bitter shafts of anguish are piercing the souls of bereaved relations and friends, it may be allowed to mingle with their laboring grief and smothered agony, the breathings of a spirit that would lead our thoughts in gratitude to the author of all mercies, who for a time, though brief, vouchsafed us such a blessing.

The death of General James Sewall, which occurred on the 28th of January last, at his residence in Elkton, Maryland, has occasioned these reflections.

He was born of respectable parentage, and received the education then usually furnished by the academies of the day. At a very early age, he became a deputy in the Clerk's office of Cecil county, in which station he remained until the resignation of Mr. J. Baxter, in March, 1805, when he was appointed by the Court to the important office of County Clerk, which he continued to hold to the time of his death.

He was selected on several occasions to fill the only political appointment to which, consistently with the duties of his office, his fellow citizens could elect him—Elector of President and Vice President of the United States. He was not, however, excluded from service and advancement in the military department, and was on duty during the war of 1812, with the militia of Baltimore, as a Colonel, and at the time of his death he held a commission as Major General.

In the responsible and arduous duties of his Clerkship, for a period rarely equalled—a period of nearly thirty-seven years—his unquestioned integrity, his steadfast, unfaltering adherence to the purest dictates of honor and conscience, tempered with an urbanity limited only by the stern demands of principle, have disarmed detraction itself, which has not ventured a whisper to sully his spotless purity.

The active scenes of business or politics occasionally brought him into collision with those around him, yet did he never forget the charities which require indulgence for human infirmity or error, or incur the imputation of intentional wrong. Those who differed with him did not deny to him the highest and purest motive in the administration of the many and important trusts he had discharged.

Reader, would you learn the means thus to perform your useful labors in the great drama of a bustling, selfish, suspicious world, and leave the stage at a mature age, with a reputation fresh as opening youth, and fragrant with the odor of universal praise? Know then, that Sewall's every act and word and thought bore the impress of the meek, yet firm and faithful follower of a Heavenly Guide.

From early life he had been taught to venerate our beloved Church and her apostolic institutions; but in maturer age, a thorough acquaintance with her rituals, and a full investigation of her distinctive claims, and still more, a practical conformity to the holy precepts taught by her authority, had ripened this attachment into an abiding, deep-seated principle, of which he seemed at all times to feel the pervading influence.

The delights of his domestic circle, or the demands of business, did not detain him when the interests of the Church required his attendance at her conventions, (of which for many years he was a member,) or elsewhere, to counsel for her good. His spacious mansion was always open to the man of GOD, and many, very many have entered it in this character, who, though not members of the Church he most loved, yet never left it but with feelings warmed into admiration and respect, by the kindness and loveliness of Christian hospitality.

His ardent love for the Church was strikingly illustrated by his liberality in building up her waste places, and in securing her ministrations. It may probably be said with truth, that no Layman in Maryland, however considerable his pecuniary means, has ever in the same period expended a larger amount upon these objects. And yet such was his unpretending humility—(that rare but peerless, priceless jewel, the crowning virtue in the "man of perfect stature in CHRIST")—all was accomplished without parade, without inviting public notice, or allowing the extent of his benefactions to be known beyond the circle in which disclosure was unavoidable. In regard to the Church, it is as literally as lamentably true, "a mighty man has fallen in Israel."

Reader, pause—Sewall loved the Church—her venerable altars—her apostolic rites—he staked his soul's eternal hopes on her "most Holy Faith"—mark well the issue. When on the confines of that awful eternity, where all doubt and darkness will be dispelled—looking back upon the trials and toils through which, guided by love for his Saviour and his Church, he had won his way, and forward to the opening view of the world of spirits—he triumphed in the smiles of that Saviour—he gloried in nothing more than in being an humble member of his little flock—gathered from the same fold whence had gone before the blessed apostles and martyrs, the holy saints and servants who people the happy regions of the faithful in glory.

The private relations of life, however, were those in which General Sewall's most attractive points of character were developed. Every pulsation of his noble heart was instinct with unmixed generosity and kindness to those around him. To those whom he had long known and loved as "friends," it seemed to be an almost unceasing effort to devise some new means of testifying his regard. To some whose relations to him made it proper to accept them, these tokens of regard have been the means of lasting pecuniary comfort, while it has required decisive resistance from others to restrain his overflowing liberality.

He seemed eagerly to watch the moment when, either by the kindred sympathies of a heart that wept and freely wept at others' woes, or by the lavish exhaustion of his purse, or the endurance of personal discomfort, he could diminish aught from his friend's unhappiness, or add in any respect to his enjoyment. No night of sorrow so dark and gloomy as to arrest his course; no abyss of misery so profound as to deter his entrance, to share the soul-destroying grief of a crushed and agonized friend—to pour the balm of holy consolation upon his wounded spirit, and raise his prostrate thoughts, and eyes, and heart, to that only source, whence in the hot fires of deep affliction, wretched man can hope for aid. Ay, "with hooks of steel" did his generous nature cling to a suffering friend, and never did he more truly than in such a case exhibit what he really was, a noble, splendid specimen of his race.

His home was his earthly paradise. With a sensibility alive to the tenderest and most delicate offices of conjugal, parental and filial love and duty, which give to the domestic circle its sweetest charm, he acknowledged and adored the unbounded goodness of that Being who made his cup to overflow with rich and abundant blessings.

The hand of friendship itself, however, must touch but gently those more sacred ties which made him a husband and a father—they vibrate with a pang that none can know but a widowed relict and an orphaned child.

The early choice of his affection is a broken hearted widow—no—her heart is not broken—it is staid upon One that is able and willing to supply grace in exact proportion as he requires its exercise. Long taught to know that "afflictions spring not from the ground," and that unerring wisdom and unmixed love are concealed in all the mysterious dispensations of Him who sees not as man seeth, she has now witnessed the power of the "faith as it is in JESUS," to calm the fears, and animate the hopes, and speak peace to the soul of a dying Christian; and in humble and holy hope may say with the Psalmist, "I shall go to him, but he cannot come to me." The deep-toned anguish of two lovely daughters and an only son, responding to the silent tears of a heart stricken widow, testify how deeply and tenderly every affection of their souls was entwined around that object of their love, who now sleeps the sleep of death, in the dark and silent vault. Afflicted souls! May that GOD who tempers the storm to the shorn lamb, send his angel of mercy to soothe your sorrows, to upraise your thoughts and hearts to him, to show you the vanity of human life and human hope, and to fix your faith and trust where no time nor chance can sever the bonds which bind the Christian with the chords of love to heaven's God and King.

The object of your fond affection is happy in the bosom of his Lord—no more to suffer pain or toil—no more to die.

In the bright mansions of his Father and his God he waits your coming—the steps he trod are before you—follow on in the good old path—and soon will sorrow and sighing flee away, and all be peace and joy and love for ever and for ever. A FRIEND OF THIRTY YEARS.

February, 1842.

INTELLIGENCE.

Missionary Notices, (*Domestic.*)—Georgetown and Dagsboro', Delaware, and Ionia, Michigan, have been recognized as missionary stations.

The Rev. Walter E. Franklin has been appointed a missionary in Delaware, for the station at Georgetown and Dagsboro'.

The Rev. Sabin Hough has been appointed a missionary in Michigan, and recognized as the missionary at Adrian.

The Rev. Edmund Hodgkin has also been appointed a missionary in Michigan, for the station at Homer and Adrian.

The Rev. M. Hoyt has been transferred from Grand Rapids, Mn., to the station at Ionia.

The Rev. A. Matthews has ceased to be the missionary at Hernando, Mississippi.—*Spirit of Missions.*

DIOCESE OF PENNSYLVANIA.

On Wednesday, 23d ult., Bishop Onderdonk confirmed eleven persons in St. Luke's Church, Germantown, in addition to one in the same church in December last.

On Good Friday, 25th ult, in the morning, Bishop Onderdonk confirmed nineteen persons in St. Stephen's Church, in this city; and in the evening, thirty-two persons in Grace Church. On Easter Day, in the morning, twenty-four persons received that holy rite in Christ Church.

The Rev. Walter E. Franklin has taken letters of dismission from this diocese to that of Delaware.—*Banner of the Cross.*

MARYLAND.

Episcopal Acts by the Bishop of Maryland.—On the Sunday before Easter, March 20th, the Right Rev. Bishop Whittingham administered the apostolic rite of confirmation in the morning, at Christ Church, to fifty-three persons; in the afternoon, at the Church of the Ascension, to eleven; and at night, in St. Peter's Church, to thirty-nine persons.

Rev. Mr. Boyd.—We are informed by a friend of ours in Kent county, Maryland, that the Rev. W. Boyd is now at the house of his brother, Stillman Boyd, Esq., near Natchez, Mi.—that he has not fully recovered from the injury which he sustained by the collision of the railroad cars near Boston, last September. He also informed us that Mr. Boyd has been unanimously called to a church in Vicksburg, and that he visited the church and preached twice, though he had previously refused to accept the call. The experiment convinced him that his health was not adequate to the charge of a parish, and though repeatedly urged to accept, he declined the call.

It is expected that Mr. Boyd will return to Kent county this spring, and though his resignation of his late parish, (St. Paul's,) has been accepted, it is believed, that should his health be restored, he will be invited to that parish again.—*Episcopal Recorder.*

DELAWARE.

The Rt. Rev. Bishop Lee held confirmation in St. James' Church, Staunton, on the 20th inst., when nine persons received that rite, at which time 12 individuals were added to the communion of the church. On the same occasion two adults were baptized by the rector, the Rev. Corry Chambers, before the rite of confirmation was administered.—*Ib.*

OHIO.

Rev. Wm. M. Barton having presented letters dimissory from the Bishop of Pennsylvania, has been received into this diocese.

The Rev. Alanson Phelps having presented letters dimissory from the Bishop of Virginia, has been received into this diocese.

The Rev. Thomas Barrow has taken letters dimissory from this diocese to that of Maryland.

Episcopal Visitation.—On Sunday, March 20, Right Rev. C. P. M'Ilvaine, D. D., confirmed in Trinity Church, Columbus, nineteen persons.—*Episcopal Observer.*

DIOCESE OF MASSACHUSETTS.

Ordination.—The Rt. Rev. Bishop Griswold held an ordination, March 28, at St. Andrew's Church, Hanover, and admitted Rev. Samuel Cutler, rector of this church, to the holy order of priests. Morning prayer was read by Rev. T. M. Clark, rector of Grace Church, Boston, and the candidate was presented by Rev. John Woart, rector of Christ Church, Boston, who also assisted the bishop in the administration of the communion. Rev. Messrs. Woart and Clark joined with the bishop in laying on hands. A very appropriate sermon was preached by the bishop.

Confirmation.—On Easter Sunday, 27th March, Bishop Griswold confirmed 64 persons in St. Andrew's Church, Hanover, Mass.—*Christian Witness.*

From the London Times.

The Chronicle said the other day, that the Oxford Tract party proclaimed that the Church of England was not a Protestant Church. We answered that the Oxford Tract party proclaimed no such thing, but acknowledged, and strenuously argued, that it was Protestant as considered relatively to the errors of Romanism, but Catholic as respects its own creed and ceremonials. The Chronicle rejoins by referring us to Tract No. 71, and to the "running title" thereof, as confirming its former assertion. We have referred to Tract 71. We find it to consist of 35 pages, and over one of those pages we find the running title, "The English Church a Reformed, not a Protestant Church." But as the running title is not the Tract, but probably supplied in the printing office, it surely would have been but fair to look something further than to the running title of this one page. We are *not* satisfied with that, as the Chronicle seems to think we may be. But what is to be found printed in the Tract underneath the running title to which the Chronicle refers? Why, this:—

"And such again is the mischievous error in which the Church in her formal documents certainly has no share, that we are but one among many Protestant bodies, and that the differences between Protestants are of little consequence; whereas the English Church, *as such*, is not Protestant, only politically, that is externally, or so far as it has been made an establishment, and subjected to national and foreign influences. It claims to be merely *Reformed*, not Protestant, and it repudiates any fellowship with the mixed multitude which crowd together, whether at home or abroad, under a mere political banner."

Is it not here admitted, that relatively to something external to itself, the English Church is Protestant, while within itself it claims to be Reformed, and not Protestant?

Let no one suppose that we are here quibbling about words—the quibble is with the Chronicle. When it said that the Oxford Tract party proclaimed that the English Church was not Protestant, what did it mean by "not Protestant?" Did it not mean not protesting against the errors of Rome? Now, there is nothing in the Oxford Tracts to favor the notion that the English Church does not protest against the errors of Rome. And to show the *extreme* disingenuousness of the Chronicle in citing merely one running title of one page, as it does, we will mention the running titles of some other pages of the very same number, (71,) of which titles it makes no mention. First, the very title of the Tract itself, at the head of page 1, is, "*Against Romanism.*" Then, (pages 2, 3,) "Our position against the Romanists is *properly* but defensive." Then, (pages 4, 5,) "How arguments on the offensive become *necessary* for us." And so it goes on, the whole Tract being *against the errors of Romanism.*

And yet to this very Tract the Chronicle (relying upon the ignorance or inattention of its readers) has the effrontery to refer, in justification of the calumnious and false assertions so constantly repeated, that the Oxford Tract party are really Romanists, and do not protest against the errors of the Church of Rome.

Prussia.—*The new Bishopric at Jerusalem.* The Frankfort Post Gazette of the 19th instant states, under date Berlin, 13th, that the Prussian clergy were much displeased with the circular of the Archbishop of Canterbury, respecting the new Bishop of Jerusalem, and in which it is said that the establishment of that episcopal see would greatly tend to unite the Church of Germany with that of England, and induce the former to convert itself. "Our clergy," observes that journal, "is opposed to such a conversion, and intends, consequently, to address to the King a protest against that circular."

Bishop at Jerusalem.—*Berlin, Feb. 6.*—The protest of the Porte against the installation of Bishop Alexander, of Jerusalem, which was caused by French intrigue, has been withdrawn in consequence of the united representations of the Prussian and British Cabinets, through Lord Aberdeen, who signified to the Porte, in the course of last month, that it was not the intention of the British government that the Bishop of Jerusalem should enjoy greater privilege than any other subject of the Queen of Great Britain. Thus the distrust which was raised in the Sultan's mind by the remonstrances of the Catholic powers has been removed, and the changes, of which the bishop's appointment is but the commencement, may proceed. You have, no doubt, heard that Konigsburgh is about to be made one of the strongest fortresses in Prussia. This measure is highly popular, as indicating a greater separation from Russian interests. The last ukase published by the Emperor of Russia, confiscating all Catholic and Greek Church property, will have serious consequences. Such a violation of sacred rights on the part of a power which desires to be considered the protector of legitimacy in Europe, must meet with general disapprobation, particularly when contrasted with the course pursued by our King, who, by maintaining their mutual rights, is endeavoring to reconcile all sects and parties.—*London Church Intelligencer.*

Banns of Marriage.—We last week inserted an extract from *The Sunderland Herald*, stating that the Bishop of Durham had recently called the attention of his clergy to the number of irregular marriages which take place in populous places. "A Somerset Vicar" thus writes on the subject:

"I could speak from long experience of many evils arising from the facility afforded in Bristol for irregular marriages. It may, however, be sufficient to say, that the average number of marriages in my parish with a population of 1400, is *four*—that many of my people have been married irregularly in Bristol—in some cases without the knowledge of, and in others in opposition to, the wishes of their parents; and I deeply regret to add, in some cases, within the 'Prohibited Degrees,' which marriages are declared to be 'absolutely null and void, to all intents and purposes whatsoever.' Consequently the parties so united are living in sin; they may separate and marry again when they please, and their children are illegitimate."—*London Church Intelligencer.*

Barbadoes.—Report states that the Rev. S. Rowe, Vicar of Crediton, Devonshire, will succeed the Rev. Dr. Coleridge as Bishop of Barbadoes.—*Ib.*

NOTICE.

The Annual Convention of the Protestant Episcopal Church, in the Diocese of Virginia, will meet on Wednesday, the 17th day of May next, in the town of Staunton, Augusta county.—*Southern Churchman.*

MARRIED,

In Alexandria, D. C., on the 29th ult., by the Rev. J. T. Johnston, the Rev. Fitch W. Taylor, Chaplain of U. S. Navy, to Miss Sarah E., daughter of the late John G. Ladd, Esq., of that place.

DIED,

In Exeter, Otsego co., N. Y., on the 1st inst., at the residence of his son, David Cushman, Minerva Cushman, Esq., father of D. A. Cushman, Esq., of this city, in the 80th year of his age.

CALENDAR.

APRIL.

10. Second Sunday after Easter.
17. Third Sunday after Easter.
24. Fourth Sunday after Easter.
25. St. Mark the Evangelist.

MAY.

1. Fifth Sunday after Easter, or Rogation Sunday, and St. Philip and St. James, the Apostles.
2.
3. } Rogation days.
4.
5. The Ascension of our Lord Jesus Christ.
8. Sunday after Ascension Day.
15. Whitsunday.
16. Monday in Whitsun-Week.
17. Tuesday in Whitsun-Week.
18.
20. } Ember days.
21.
22. Trinity Sunday.
29. First Sunday after Trinity.

BISHOP DE LANCEY'S APPOINTMENTS.

Sunday, April 10, Trinity Church, Geneva, half past 10, A. M.

Sunday, 17, St. Paul's, Waterloo, confirmation, half past 10 A. M., 2 P. M.

Monday, 18, St. John's, Clyde, consecration, 10 A. M.

Tuesday, 19, Grace, Lyons, confirmation, 10 A. M.

Friday, 22, Newark, 10 A. M.

" " St. John's, Vienna, confirmation 3 P. M.

Sunday, 24, Grace, Rochester, half past 10 A. M.

" " St. Luke's, " 3 P. M.

Tuesday, 26, St. John's, Honeoye Falls, consecration, 10 A. M.

Wednesday, 27, St. James', Batavia, half past 7, P. M.

Thursday, 28, Stafford, consecration, 11 A. M.

Friday, 29, St. Mark's, Le Roy, half past 10 A. M.

" " Zion, Avon, 5 P. M.

Saturday, 30, Zion, East Bloomfield, consecration, 11 A. M.

Sunday, May 1, St. John's, Canandaigua, confirmation, half past 10 A. M. and 3 P. M.

Wednesday, 4, Standing Committees at Geneva.

Tuesday, 10, Montezuma, 2 P. M.

Wednesday, 11, Port Byron, 11 A. M.

" " Christ Church, Jordan, 7 P. M.

Thursday, 12, St. James' Church, Skaneateles, confirmation, 3 P. M.

Friday, 13, St. Matthew's Church, Moravia, confirmation, 3 P. M.

Saturday, 14, St. Paul's Church, Aurora, confirmation, 2 P. M.

Sunday, 15, St. Peter's Church, Auburn, confirmation, half past 10 A. M. and 3 P. M.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. First Sunday after Easter, April 3, in St. George's Church, admitted Horace Hills, jun., Philemon E. Coe, and Flavel S. Mines, to Deacons' Orders. Morning Prayer was read, and the candidates presented, by the Rev. James Milnor, D. D., Rector, and the Sermon preached by the Bishop.

In the afternoon, confirmed 64 in St. Philip's Church. This is the African Church so long blessed with the pastoral supervision and care of the late Rev. Peter Williams. It is now under the charge of the Rev. Alexander Fraser.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sunday after Ascension, May 8, A. M., St. Peter's Church, *Albany*; 4 P. M., Trinity Church, West Troy, *Albany county.* Tuesday, 10, Fort Edward, *Washington county.* 11, Sandy Hill. 12, Glens Falls, *Warren county.* Saturday, 14, Granville, *Washington county.*

Whitsunday, May 15, A. M., Hampton; 4 P. M., Whitehall. Tuesday in Whitsun Week, 17, Ticonderoga, *Essex county.* Thursday, 19, Moriah.

Trinity Sunday, May 22, Plattsburgh, *Clinton county.* Tuesday, 24, Malone, *Franklin county.* Thursday, 26, Norfolk, *St. Lawrence county.* 27, Waddington, Ordination A. M., Confirmation P. M. 28, Lisbon.

First Sunday after Trinity, May 29, Ogdensburgh. 30, Heuvelton. Wednesday, June 1, Morristown. Friday, 3, Canton.

Second Sunday after Trinity, June 5, Potsdam.

Third Sunday after Trinity, June 12, A. M., Christ Church, *Troy*; 4 P. M. Waterford, *Saratoga county.*

Fourth Sunday after Trinity, June 19, Factoryville, *Richmond county.*

Fifth Sunday after Trinity, June 26, Fort Hamilton, *King's county.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

A regular meeting of the Board of Managers will be held at the Sunday schoolroom of St. John's Chapel, on Tuesday evening next, the 12th inst., at half past 7 o'clock.
Wm. H. Bell, Sec'y.

New York, April 9, 1842.

PROT. EPISCOPAL TRACT SOCIETY.

A regular meeting of the Board of Trustees will be held at the Sunday schoolroom of St. John's Chapel, on Tuesday evening next, the 12th inst., at 8 o'clock.
P. E. F. McDonald, Sec'y.

New York, April 9, 1842.

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation:

From a lady of St Paul's chapel, for the sufferers by the late fire, by the hands of Swords, Stanford & Co, $5.

Donations are respectfully solicited. They may be left with Swords, Stanford & Co, 152 Broadway; at the Union Depository, 28 Ann street; at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary. Lot Jones, 192 Allen-st.

New York, April 5, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From John Lloyd Aspinwall, by a friend, to constitute him a life member, $25. Mrs A B Dash, annual, $2. Total amount, $27.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 28 Ann street.

New York, April 6, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From friends of the church, at M A, $6 50. Contribution of St Paul's ch, St Louis, Missouri, by the Rev P R Minard, $2 Collection of St Thomas' ch, Mamaroneck, Rev J M Ward, rector, $7 50. Mrs A B Dash, annual, $1 Total amount, $17.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 28 Ann-street.

New York, April 6, 1842.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 30th ult., has received the following contributions, viz.:

From Trinity ch, Jacksonville, Ill, (a missionary station,) per Rev W G Heyer, $5; from St Paul's church, Clinton, Mich, (a missionary station,) by the hands of the Rev M Hirst, $1 50; Trinity ch, Jacksonville, Fa, (a missionary station,) by the hands of the Rev David Brown, $4; Ascension ch, Frankfort, Ky, (a missionary station,) by the hands of the Rev A F Dobb, $4 67; St Michael's ch, Manchester, N H, (a missionary station,) first thankofferings, per Rev W H Moore, $8; St Paul's ch, Evansville, Ind, (a missionary station,) per Rev A H Lamon, $5; from the church at Albion, Ill, (a missionary station, per Rev B Hutchins, $2 50; St Paul's ch, Franklin, Tenn, (a missionary station,) per Rev M P Saunders, (4 80; St Paul's ch, Troy, N Y, per Rev R B Van Kleeck, rector, one half, $68 50; from E Wilcox, Esq, receiving agent, Phil, from St Andrew's ch, West Vincent, $10; St Mark's ch, Honey Brook, Chester county, Pa, $5 25, per Rev Mr Mintzer, rector; Christ ch, Brownsville, Pa, two pious ladies, per Rev E Woodward, $4; St Peter's ch, Phil, a member, $5; a missionary box, Phila, for Davenport, Iowa, $5; St Andrew's ch, Phil, for church at Bangor, Maine, $100—$129 25. From F H Stimpson, Esq, receiving agent, Boston, from Mrs J I Fessinden, (for Kemper College, $5,) $10; St John's ch, Wilkinsonville, per Rev L B Porduin, $11 58; St Matthew's ch, South Boston, per Rev J H Clinch, $7; from Missionary Association of St Paul's ch, Boston, $14 64—$43 22. From the church at Centreville, Ohio, (a missionary station,) per Rev A Edwards, $1; Grace ch, Galena, Ill, (a missionary station,) per Rev S De Pui, $3; from the churches at Florence and Tuscumbia, Ala, (a missionary station,) per Rev J Young, $3 10; St Matthew's ch, Southport, Wis, (a missionary station,) per Rev W Allanson, $5: from St Paul's ch, Laporte, Ind, (a missionary station,) per Rev Mr Manney, $3; St Matthew's ch, Wheeling, Va, per Rev Wm Armstrong, one half, $17 50; Christ church, Springfield, Ohio, (a missionary station,) per Rev W Preaburg, $4; St Paul's ch, St Louis, Mo, (a missionary station,) per Rev P P Minard, $2 18; from a friend to missions, $6; from two young members of St Peter's ch, Perth Amboy, per rector, $1. Total amount, $322 22.

Thomas N. Stanford, Treasurer,
152 Broadway.

New York, April 5, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Mrs Martha C Stuart, Hamstead, Va, for Greece, $5; annual collection at Easter, in St Mark's ch, N Y, $130; ladies of St George's ch, N Y, by Mrs Gillett, for support of a pupil at Athens, 1st payment, $80; ladies of the Church of the Ascension, N Y, by Mrs J Le Roy, for support of a pupil at Athens, 1st payment, $80 10; Easter offerings of the Church of the Nativity, N Y, per Rev Caleb Clapp, one half, $11 50; St Luke's ch, Glastenbury, Ct, Easter offerings, $8 65; Dr De Wolf, Bristol, R I, towards the support of Miss Martha D Coggeshall, Africa, $20; collection at St Michael's ch, Bristol, R I, at monthly concert for the same purpose, $20—$40. St Paul's ch, Troy, N Y, for church at Galveston, per Rev R B Van Kleeck, rector, $50; for Foreign Missions generally, one half, $18 50—68 50. Through Edward Wilcox, R A, Phil, from St Mark's ch, Honey Brook, and St Andrew's ch, West Vincent, Penn, Rev Mr Mentzer, $10; from two ladies of Christ ch, Brownville, Pa, Rev E Woodward, $4; col'd class, St James' ch, Phila, Rev H S Morton, for Africa, $5; from St John's ch, Northern Liberties, Phil, ladies' missionary association, Mrs Wolbert, $50; col'd class at Sunday school of Emmanuel chapel, Holmesburg, for Africa, $0 50—$69 50. From St Matthew's ch, Wheeling, Va, per Rev Wm Armstrong, one half, $17 50; St Paul's ch, St Louis, Mo, Rev P R Minard, $4; offerings Christ ch, Bethel, Vt, Rev James Sabine, $6. Total, $520 75.

J. Smyth Rogers, Treasurer.

New York, April 6, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Christ ch, Marlborough, Rev George W Fash, special collection for Missionary fund, $2 63. Christ ch, Cooperstown, Rev F T Tiffany, rector, collection for Education and Missionary fund, $6 14. Christ ch, Manhasset, Rev James P F Clarke, rector, collection for Education fund, $7 72, and for Missionary fund, $6 25. St Paul's ch, Glen Cove, Rev James P F Clarke, rector, collection for Education fund, $3 09, and for Missionary fund, $2. "A country congregation offerings," for Education and Missionary fund, $12. Annual subscribers, $18 Total amount, $57 83.

C. N. S. Rowland, Treasurer,

April 6, 1842. 55 Water-st.

JAMES A. SPARKS, 111 NASSAU-STREET,

BEGS leave to announce that he has purchased of Messrs J. & H. G. Langley their interest in the "Plain Sermons by Contributors to the Tracts for the Times," and that he will publish a second edition of this valuable work in 2 vols., on the 20th inst. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, June 14, 1841. April 9—tf

BROOKLYN COLLEGIATE INSTITUTE.

(*An English and Classical Boarding School, limited to Thirty Pupils.*)

THE SUMMER TERM of this Institution will commence on the second of May next. Its location on Washington Avenue, two miles easterly from the Brooklyn ferries, is unsurpassed for its beauty and healthiness, and combines complete country retirement with easy access to the city. The course of study is thorough and practical; the manners, morals and religious culture of the pupils receive that attention which their importance demand. When not otherwise specially instructed by parents or guardians, the scholars invariably attend the Episcopal Church with the Principal and his family. Terms, from $160 to $200 per annum, without extra charges. Catalogues of the Pupils and Patrons, with extensive reference, will be promptly forwarded to applicants by mail, or they may be had at the office of the Churchman in New York.

JOHN YOUNG, Principal.

Brooklyn, April 9th, 1842. 6t

BOOK REPOSITORY.

D. APPLETON & CO., 200 Broadway, respectfully invite the attention of Ministers, Students, and the Laity, to their choice and extensive stock of valuable Episcopal works. Among their recent importations will be found

Jeremy Collier's Ecclesiastical History of England—a new edition, with copious notes, &c., 9 vols. 8vo.
Patrick, Lowth. Whitby, Lowman, and Arnald's Commentary and Paraphrase on the Bible. New edition, 4 large vols. imperial 8vo.
The Works of Bishop Bull, 8 vols. 8vo.
The Works of Dr. Isaac Barraw, 8 vols. 8vo.
do do cheap edition, 3 vols. 8vo.
The Works of Archbishop Cranmer, 4 vols. 8vo.
Dr. Cave's Works, containing Lives of the Fathers, Lives of the Apostles, and Primitive Christianity, 5 vols. 8vo.
Dr. John Donne's complete Works, 6 vols. 8vo.
Dean Graves' complete Works, edited by his son, 4 vols. 8vo.
Bishop Horne's complete Works, 4 vols. 8vo.
Bishop Horseley's complete Works, 8 vols. 8vo.
Bishop Hopkins' complete Works, 1 vol. imperial 8vo.
Jones' (of Nayland) complete Works, 6 vols. 8vo.
The Works of the Rev. Charles Leslie, 7 vols. 8vo.
Dr. Nathaniel Lardner's Works, 10 vols. 8vo.
Bishop Reynold's complete Works, 6 vols. 8v
The Works of Bishop Porteus, 6 vols. 8vo.
John Strype's Ecclesiastical Annals and Memorials, 15 vols. 8vo.
Archbishop Sharpe's complete Works, 5 vols. 8vo.
The Works of Archbishop Tillotson, 10 vols. 8vo.
Bishop Van Mildert's complete Works, 6 vols. 8vo.
The Works of Bishop Warburton, 13 vols. 8vo.
Wall's History of Infant Baptism, 4 vols. 8vo.
Dr. Wordsworth's Christian Institutes, 4 vols. 8vo.
Dr. Wordsworth's Ecclesiastical Biography, 4 vols. 8vo.

(*List to be continued.*)

April 9, 1842.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

MISS SAGAR & MISS BALLOW will remov their Boarding and Day School for Young Ladies to No. 10 Albion Place, Fourth st., where they will be ready to receive their pupils on Monday, the 9th of May.

The plan of instruction comprises a thorough course in French and English, together with the accomplishments usually pursued by young ladies.

Until the 1st of May, Miss S. and Miss B may be seen at their present residence, No. 168 Henry street, where they will be happy to give any farther information desired with regard to the mode of instruction, and where circulars of terms, references, &c. may be obtained. April 9—tf

JUST PUBLISHED,

BY C. WELLS, 56 GOLD-STREET, NEW YORK,

And for sale by the Booksellers generally,

THE NATURALIST'S LIBRARY:

CONTAINING Scientific and Popular Descriptions of Man, Quadrupeds, Birds, Fishes, Reptiles, and Insects, compiled from the works of Cuvier, Griffith, Richardson, Geoffroy, Lacepede, Buffon, Goldsmith, Shaw, Montague, Wilson, Lewis and Clarke, Audubon, and other writers on Natural History: arranged according to the classification of Stark.

WITH 400 ENGRAVINGS.

In One Volume—Octavo—880 pages.

The study of Natural History has become so extensive as to call for a great multiplication of books upon the subject. A few years ago, the translation of Buffon, which appeared under the title of "Goldsmith's Animated Nature," was almost the only work in popular use Even when its utter want of accuracy and adaptation to the improved state of science, was generally known, it still continued to be reprinted, and was probably the instrument of disseminating nearly as much error as truth.

But within a short period, several excellent works have appeared in Europe, combining, in a good degree, popular and pleasing descriptions of animals, with scientific accuracy. In the present volume, an attempt has been made to compile from these a more complete and comprehensive body of popular and scientific Zoology than has heretofore appeared, in any form accessible to common readers.

This work is arranged according to the classification of Stark, which is based upon that of Cuvier. Although it embraces scientific names and descriptions, yet these are made to occupy as little compass as possible, and are placed at the foot of pages in the form of notes. The subject of Zoology is one of great utility, and should be extensively read. The grand object has been to render the work acceptable to general readers, by devoting a large portion of it to lively and entertaining sketches of the habits and instincts of animals; and a large number of books of travels, have been turned over in search of their illustrative traits.

It has been remarked by an elegant writer, that "the pursuit of Natural History in almost any way, as a study or an amusement, is both indicative and productive of gentleness, refinement and virtue. This we believe to be strictly true; and if the present volume shall be instrumental in diffusing a taste for knowledge, the influence of which is so salutary, we shall deem the labor bestowed upon the compilation as abundantly rewarded.

The work contains the latest discoveries down to the present time. April 9—3m

THEOLOGY & ECCLESIASTICAL HISTORY

RARE & VALUABLE OLD BOOKS,

Just received and for sale by

BARTLETT & WELFORD,

Booksellers and Importers, at their Antiquarian Bookstore and Repository for Standard Literature,

No. 229 Broadway,

Under the American Hotel.

Cotelerius' Collection of the Apostolic Fathers, best edition, by Le Clerc. Antwerp, 1700, 2 vols. folio,	Price $21
Cave's Historia Literaria, Scriptorum Ecclesiasticorum. Oxford, 1740,	15
Father Paul's History of the Council of Trent, translated, folio	7 50
S'ncti Cypriani Opera, ed. post, Benedic. Venetiis, 1758, folio	8
Bishop Beveridge's Works, 2 vols. folio	10
Dr. John Scott's Christian Life and other Works, 2 vols. folio	7 50
Bishop Wilson's (of Sodor and Man) Whole Works, 2 vols. folio	10
Dr. Donne's Sermons, 2 vols. folio in one	7 50
Rev. Joseph Mede's Whole Works, folio	8
Stackhouse's Body of Divinity, folio	5
Heylyn's Life of Archbishop Laud, folio	5
The Tryal and Troubles of Archbishop Laud, (published by Wharton) folio	5
Dr. Henry Hammond's Sermons, folio	4
M. Antonio, de Dominis, (Archbishop of Spalatro) de Republica Ecclesiastica, folio	4 50
Clementes Alexandrini Opera, Greek et Latin, folio	7 50
Walker's Account of the Sufferings of the Clergy during the Rebellion, folio	5
Dr. Andrew Willet's Synopsis Papismi, or General View of Papistry, folio	6
Soames' History of the English Reformation, 4 vols. 8vo	12
Archbishop Tillotson's Works, 3 vols. folio	10
Michælis' Introduction to the New Testament, by Marsh, 6 vols. 8vo	15
S. Bocharti Opera Omnia Philologiæ et Theologiæ, 3 vols. folio	18
Vitringa's Comment. in Isaiah, 2 vols. folio	15
Stanhope on the Epistles and Gospels of the Church, 4 vols. 8vo	6
Parr's Life of Archbishop Usher, folio	5
Dr. Ridley's Life of Bishop Ridley, (the Reformer) 4to	4 50
Bishop Hacket's Century of Sermons, folio, fine copy	7 50
Bishop Hopkins' Works, 4 vols. 8vo. calf	10
Southey's Book of the Church, Vindicea Ecc. Anglican, and Butler's Book of the Roman Catholic Church, 4 vols. 8vo. half calf	10
Bishop Hall's Works, edited by Pratt, 10 vols. 8vo	20

(*To be continued.*)

April 9.

ST. MARY'S HALL,

BURLINGTON, NEW JERSEY.

THE Summer Term of this institution will commence on the first day of May. For admission, apply to the Rev. R. I. Germain.

April 9—3t.

ORGAN MANUFACTORY.

THE subscriber informs his friends and the public, that his manufactory has been rebuilt upon its former site, and is now in full operation. He begs leave respectfully to solicit the patronage of congregations or individuals wanting organs, assuring them that their orders shall be executed in the best possible manner. HENRY ERBEN.

April 9—tf

PAULDING INSTITUTE,

YONKERS, APRIL 1, 1842.

THE SUMMER SESSION of this Establishment will commence on the First Monday in May next. Number of pupils limited to 25. It is believed a more healthful situation, combined with other advantages, is not to be found in the Union. Circulars at the bookstore of Mr. T. A. Goodrich, No. 2 Barclay street, New York.

April 9—3t WM. MURRELL, Principal.

Will be published in a few days, by J. A. Sparks, 111 Nassau street,

A TREATISE ON BAPTISM,

BY the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It will contain about 150 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.

April 2, 1842.

PRIVATE EDUCATION.

THE Rev. H. Adams, rector of Trinity Church, Saugerties, Ulster county, will receive two or three boys into his family, to educate with his own children. For terms which will be moderate, and other particulars, apply to Mr. Adams, at Saugerties.

April 2—3t

CIRCULAR.

THE REV. R. W. HARRIS, A. M., having for *eight* years past, conducted in the parsonage of the Episcopal Church, at White Plains, (Westchester county, New York,) a Select Boarding School for Boys, has established at the same place, a permanent institution for English, Classical and Religious education.

His chief object in this undertaking, is to serve the Church, by training a few of its youth, in the old paths of *filial obedience, patient industry,* and *Christian devotion—"the ways of pleasantness and the paths of peace."*

In order to secure this end, the following plan is in operation:

I. The School is *domestic* in its character.
1. It is a Home, and the discipline is strictly parental.
2. A Mother's care is extended to its members.
3. Pupils are circumstanced, in most respects, as they would be with their parents, under faithful tutors.

II. The School is *limited in its numbers.*
1. That it may be a family.
2. That its head may have intimte knowledge of its members.

III. The school is *select.*
1. Boys of advanced age are seldom admitted.
2. A boy whose example, after sufficient trial, is deemed pernicious, is not allowed to remain.

IV. The School is *faithfully taught.*
1. The Scholars study under the immediate direction of their masters.
2. The teachers give their pupils every needed attention and advice.
3. A sense of duty and not emulation, is the principle of action uniformly inculcated.

In the care and tuition of pupils, Mr. Harris is assisted by the Rev. M. Moody, A. M., and Mr. J. Stremmell, residents in the family; and also in the French Language by M. Abel.

The location of the establishment is remarkably healthy—distant twenty-six miles from New York, and of easy access.

Pupils will be received whenever vacancies may occur, but can be removed only at the close of the term in the spring or autumn. In case of a removal at any other time, the full charge must necessarily be made.

TERMS.

$200 per annum—inclusive of every expense of Board and Tuition, and payable semi-annually. The French Language an *extra* charge.

Each Pupil to furnish his own cot, bedding, silver fork, etc., as at other schools.

REFERENCE,

Is made, generally, to Parents who have had their children under the care of Mr. H., and in particular to the following gentlemen:

Rt. Rev. B. T. Onderdonk, D. D., New York.
Rev. W. Berrian, D. D., "
Rev. Prof. J. McVickar, D. D., "
Rev. J. M. Wainwright, D. D., "
N. F. Moore, L. L. D., "
Rev. W. Creighton, D. D., Sing Sing, "
Rt. Rev. W. R. Wittingham, D. D., Baltimore, Md.

March 26. tf

THIS DAY PUBLISHED,

PART 1, of a complete Hebrew and Chaldee Concordance and Lexicon to the Old Testament. Together with an Introduction and Appendices. By Dr. Isaac Nordheimer, assisted by W. Wadden Turner.

WILEY & PUTNAM,
Booksellers, Publishers, and
Importers, 161 Broadway.

⁂ Subscribers who have not received their copies, will confer a favor by notifying the Publishers,—if by mail, *post paid.* March 19.

TRACTS FOR THE TIMES.

NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.

June 26. tf

UNION HALL ACADEMY,

JAMAICA, L. I.

THE SUMMER SESSION of this School will commence on Monday the 2d of May next.

HENRY ONDERDONK, jun., A. M., Principal, and Instructor in the Greek and Latin Classics.

JOHN N. BRINCKERHOFF, A. M., Instructor in Mathematics, and the higher branches of English.

GEORGE C. SCHAEFFER, Instructor in Chemistry, French, and Drawing.

THOMAS H. KELSEY, Instructor in the Junior English Department.

In the *Male* Department of this old and well established School, all the branches of a thorough Classical, Mathematical and English course are taught, and pupils are prepared for entering any College in the United States.

FEMALE SEMINARY.

MISS MARY HANNA, Principal, with other competent teachers, in the different branches.

The *Female* Department will re-open on the 2d of May next, in a new and most commodious building, erected expressly for the purpose, and adapted to afford every comfort and convenience to those who may be placed under the care of the Principal. During the past year, owing to the destruction of the former edifice by fire, although not originating there, and the consequent derangement of the school in its various relations, as much could not be accomplished in the instruction of youth, as might have been under more favorable auspices. The course of instruction embraces both the solid and ornamental branches of a complete English Education in all its extent.

French, Drawing, Music, Painting, and Fancy Work, are taught, the particulars of which may be learned by application to the Principal.

If it be the wish of parents, arrangements may be made in the village for the instruction of the pupils of each school in the ornamental parts of education.

The existence of this Academy for fifty years, during which there has been constantly a large number of pupils, has given an opportunity of testing the healthiness of the beautiful village in which it is established, during the whole period, except the summer of 1828, when it was visited with sickness in common with a large extent of country, and since which time the village and its vicinity have enjoyed uniform health.

Every advantage of religious instruction may be found here, there being five places of religious worship. Boarders are received in the families of the Principals, and of the Teacher of Mathematics—and likewise in the houses of respectable individuals—on very moderate terms.

TRUSTEES.

Rev. Jacob Schoonmaker, D. D., Pastor of the Reformed Dutch Church, Jamaica; Rev. Gilbert H. Sayres, formerly Rector of Grace Church, do.; Rev. William L. Johnson, Rector of Grace Church, do.; Rev. James M. Macdonald, Pastor of the Presbyterian Church, do.

John D. Ditmis, Jamaica.
Dr. Nathan Shelton, do.
John A. King, do.
James Herriman, do.
David Lamberson, do.
John C. Smith, do.
Laurens Reeve, do.
William R. Gracie, do.
James De Peyster Ogden, Jamaica and New York
William Betts, do., do.

April 2—tM1

TROY FEMALE SEMINARY.

IN this Institution the school year consists of forty four weeks; divided into two terms of twenty-two weeks each; the one commencing the first Wednesday of March, at the close of which is a vacation of six weeks; the other commencing the third Wednesday of September, at the close of which is a vacation of two weeks.

The charge for tuition and board, with all the necessaries connected therewith, is $200 per annum. An additional charge is made for music and the other ornamental branches of female education; or, where a fixed sum is preferred, $300 per annum, one-half payable at the commencement of each term, will be received, and for it, the pupil will be entitled to all the advantages of the institution.

Pupils may enter at any period of the term, and are required to pay only from the time of entering.

This institution furnishes all possible facilities for a thorough course of useful and ornamental education. The principals are assisted by eighteen professors and teachers.

Extensive courses of Lectures are annually delivered by Professors in Chemistry, Natural Philosophy, Geology, Botany, Astronomy, Conchology and Elocution.

The institution is furnished with a library, valuable apparatus for illustrations and experiments in the natural sciences, a well selected cabinet of minerals and shells, maps, charts, globes, models, &c.

The French department is under the charge of Professor John P. Edwards, A. M., who possesses the rare advantages of uniting thorough knowledge of both the French and English languages, being of an English family, born in Paris, and educated in the Polytechnic school. The rapid progress of his pupils affords the best evidence of his superior abilities as a teacher.

The pupils are received into the family of the Principals, in which every arrangement is made for their physical education, and the improvement of their manners and morals. They occupy private rooms, two in each; the rooms of the fourteen female teachers, and that of an experienced nurse, being among those of the young ladies.

The advantages of this institution are the result of the accumulated facilities of the twenty-nine years of its onward progress.

Circulars containing more particular information may be obtained by application to the Principals, John H. Willard, and Sarah L. Willard, Troy, N. Y.

TRUSTEES.

Benjamin Marshall, President.
John D. Willard, Secretary.
Mayor and Recorder of Troy, *ex officio.*

Benjamin Marshall,
Stephen Warren,
Richard P. Hart,
James Van Schoonhoven,
John Paine,
George B. Warren,
John D. Willard,
Robert D. Silliman,
James Wallace,
Le Roy Mowry,
Griffith P. Griffith,
John P. Cushman,
Thomas Clowes.

March 19, 1842. 3m

MOUNT PLEASANT ACADEMY AND BOARDING SCHOOL.

SING SING, WESTCHESTER COUNTY, N. Y.

THIS popular Institution for the education of young gentlemen, will reopen on the 1st of May next, under the direction of the Rev. ORLANDO HARRIMAN, A. M., of the Episcopal Church, and MARLBOROUGH CHURCHILL, Esq., of the U. S. Mil. Academy, West Point, Principals.

The beauty and healthfulness of its location, its fine building and extensive grounds, together with its easy access from the city, render this institution one of the most desirable for the education of youth.

Pupils may pursue either a Commercial, Mathematical, or Classical course of study, according as they are intended for College, or for active life, and in each of these departments the instruction given will be most thorough. The idea of the principals is to combine a finished education with Christian morals and gentlemanly manners.

Circulars containing a full statement of their views, terms, &c., may be had at the bookstores of Messrs. Swords & Stanford, 152 Broadway, and Mr. Robert Carter, 58 Canal street, and at the office of the N. Y. American.

REFERENCES.

Rt. Rev. Bp. Onderdonk; Prest. Duer, Col. Coll: Rev. Prof. McVickar, do.: Rev. Dr. Berrian, Rev. Dr. Knox, Rev. Dr. Eastburn, Dr. John Neilson, W. B. Crosby, Esq., James Smith, Esq., Gen. C. W. Sandford, Charles King, Esq., New York: Rev. C. H. Halsey, Hon. A. Ward, Sing Sing: Rev. Prof. McClelland, New Brunswick, N. J.: Profs. Mahan and Bartlett, West Point: Col. Totten, U. S. Eng.; Hon. L. Saltonstal, Washington; Com. Perry, Brooklyn, L. I.: Col. De Russey, U. S. Eng., Fort Monroe, Va. 3t. March 26.

SCHOOL FOR YOUNG LADIES,

IN RALEIGH, N. C.

THE REV. ALDERT SMEDES, of the city of New York, proposes to open a School for Young Ladies, in Raleigh, North Carolina, on the 12th of May next.

It is designed to afford in this school the advantages enjoyed in the best Northern schools.

Mr. S. has rented for his institution the ample and commodious buildings recently in the possession of the Episcopal School of North Carolina.

Applications for admission to the institution, and for information as to terms, may be made till the 1st May, to the Right Rev. Bishop Ives, or the Rev. Dr. Mason, in Raleigh, and to the Rev. A. Smedes, in New York; and after the 1st of May, to the Rev. A. Smedes, at Raleigh.

⁂ The Southern Churchman, and Charleston Gospel Messenger, will please insert this notice till the 1st of May. Feb. 26—tM1.

POETRY.

AN HOUR OF IDLENESS.

BY J. H. BUTLER.

'T is now the hour for contemplation: hark,
The village bell strikes twelve; all, all is still:
Roars not the rushing wind—but mild and soft,
As the sweet kisses of a maiden's love,
Come the young breezes from the spicy south.
Yonder the sombre forest, towering high,
Rises in all the majesty of strength,
Like armed giants standing in array
For battle. On the horizon's extreme verge,
How still yon silver lake sleeps in the blue
Of star-lit heaven! Its willow-fringed banks
Are rife with beauty, and exhaling comes
Ambrosial fragrance from the buds of flowers.

Ye brilliant stars! ye seeming isles of light!
In the lake mirrored round me, and above
Sparkling unnumbered—what, and whence are ye?
Can ye be worlds like this, blighted and sick
With sin and sorrow? No—ye look too fair;
I will not think you such, but rather deem
Ye are the resting places of the dead,
Who, disembodied, on the wing of faith,
Win their far passage to your unknown isles.
The more intent I gaze, the thicker come
Those rising worlds of light, till all the deep
Infinitude of space is sparkling bright
With mystic fires—till I could almost bend
Before and worship, were it not that He
Who made ye must be far more glorious still,
And worthier for my worship. Dust they are,
On the high footpath of th' ETERNAL ONE!

Maker of worlds—first, last, and without end—
My GOD, my Father, who didst nourish me
In the mysterious lap of nature, when
It had pleased thee to let the hand of wo
Grasp me with iron gripe—in thy good time
Wilt thou, when all the storms and wintry chills
Of this world shall be pass'd; O wilt thou turn
Thy face away from thine own finger's work,
And suffer thy own breath and workmanship
To wail his being in the realms of wo?
My GOD, my Father, I will think not thus—
For thou art merciful, loving and kind;
And since thou carest for me here below,
May faith not anchor on the steadfast hope
Thou yet wilt care for my immortal part,
When I shall put off this mortality?

If I might choose my grave, it should be one,
Lone and apart from all the busy world,
Where smiles a placid lake, and willows wave,
And round about the giant mountains stand
As guards to watch my everlasting sleep.

About my simple grave let the wild flowers
Of early spring peep forth, and the singing birds
Dwell in the branches of the waving trees,
And warble anthems o'er my lowly bed.
But a low mound by moss and flowers o'ergrown
The poet asks, a gray stone and a broken lyre,
To mark the spot of his eternal sleep.

Troy, 1842.

MR. GOLIGHTLY AGAIN.

To the Editor of the [*London*] *Morning Herald.*

SIR,—The very grave importance of the subject upon which I am about to write will justify me, I trust, once more in addressing the public, if you will kindly permit me to do so through the medium of your columns. My object is to lay bare to the world, more particularly for the information of parents, who either have children here, or who are thinking of sending them to us, the actual condition of our unhappy university, with reference to Tractarian opinions; and as I was myself a subscriber to a fund for setting *The Tracts for the Times* on foot, and have been residing at Oxford for the last six years as an independent Master of Arts, in habits of intercourse with many of the best informed members of the University, it will be obvious, that if I have only common sense and common observation, I can hardly fail to have become possessed of all the information that is necessary.

To judge by the newspapers which advocate Tractarian views, it might be supposed that Oxford is torn to pieces between a High Church and a Low Church party. But, alas! Sir, the melancholy truth is, that we have but one party, of which Dr. Pusey is the nominal, Mr. Newman the actual leader, wearing out the University with systematic and untiring agitation. The body of the University act solely on the defensive. Newspapers, tracts, volumes, periodicals, weekly, monthly, and quarterly, decrying the Reformers and the Reformation, running down the Prayer Book, complaining of our Church's isolation from the Greek and Roman Churches, stealthily attacking Protestantism with the very same weapons with which Voltaire and Gibbon attacked Christianity, are perpetually issuing from the press, and infusing the most dangerous opinions into the minds of the youth of the University, by the mere frequency of their repetition.

But the grand engine of mischief is the parish pulpit of St. Mary's. Upon Sunday, December 5, Mr. Newman preached a sermon upon the notes or marks of a true Church. One of these, he said, was unity, but that we were torn to pieces with divisions; another was Catholicity, but that we repudiated the name of Catholic. When he heard of members of our own Church forsaking her communion for that of Rome, he was grieved, but he was not startled. Still she has an internal note of holiness, and, while that is the case, we ought to adhere to her, and not to leave her, till we heard a voice plainly calling to us, "let us depart hence." One of his hearers upon that occasion remarked, that it was a terrifying sermon; another, if I remember right, that it was very difficult to discover the marks of a true Church upon the Church of England.

This was the report which reached me of the sermon from parties, some of whom approved, others disapproved of its objects. Upon the following Sunday I was resolved to hear him myself.

His subject then was the prophet Elijah, who, he said, corrupt as Israel was in those days, adhered to her, and did not join the Church of Judah; nor did he endeavor to bring about a re-union of the Churches of Israel and Judah, for perhaps the latter Church was so corrupt that it would not have been desirable; but he went up to Horeb, the mount of GOD, ascended into the regions of sacred antiquity. Elijah, he added, was raised up for a specific purpose, to "destroy the worship of Baal." The same evening I met two friends, both well acquainted with Mr. Newman's system. We none of us doubted about his meaning. Judah was the Church of Rome, Israel the Church of England, himself the prophet Elijah, raised up, I presume, for the purpose of destroying out of the Church of England the principle of Protestantism.

But it is time to consider the effects of all this agitation upon the University.

Of the 200 resident members of Convocation, at least one quarter are Tractarians. Of these some follow Dr. Pusey, who, as Mr. Ward informs us, has "a strong feeling against Rome;" others Mr. Newman, who has "no such feeling at all." In one College where there is a considerable number of resident Fellows, almost all belong to either the one or the other party; and at Queen's, Trinity, Magdalen, Christ Church, and I fear other Colleges, there are tutors maintaining the same views. In a College which I have not yet named, an undergraduate friend of mine was told by the lecturer in divinity that the English Reformation had in his opinion been carried a great deal too far.

Of the spread of these opinions among the 1,200 Undergraduates and Bachelors it is difficult to form an estimate. But I have reason to fear that the faith of a decided majority of the more serious and studious of the youth of the place is seriously corrupted. As a symptom, some have the Roman breviary in their possession, and it was calculated that on Sunday, Dec. 12, at least 100 of the junior members of the University were present at St Mary's Church, listening to a sermon which, whatever may have been its object, had all the effect of an artful and dangerous attack on the Church of England.

But it will naturally be asked, what opposition do the efforts of Mr. Newman and his party meet with?

The Divinity Professors are, of course, the natural guardians of the University against the assaults of theological error. Of these Dr. Hampden is in a very peculiar situation, and attempts little beyond an occasional sermon or lecture. Dr. Fausett delivered a public lecture against Tract 90, a few days before the commencement of the last long vacation. I need hardly say, that the public have great reason to regret the total silence of the Divinity Professors in the sister University. It will be remembered that in March last, Tract 90 was condemned by a formal decision of the Board of Heads of Houses.

But it will be asked, is anything done to counteract the effect of Mr. Newman's preaching? I answer, nothing. I am not sure that any of the authorities of the University think it necessary so much as to go and hear him. And, further, Archdeacon Manning, a zealous and able Tractarian, has recently been appointed one of the select preachers to occupy the University pulpit.

But if nothing or next to nothing is done in the University, are the authorities of the diocese on the alert? The Bishop of Oxford condemned Tract 90, certainly, and pronounced it "objectionable and calculated to disturb the peace and tranquillity of the Church." But Mr. Newman has since published a second, and recently a third edition of the tract, containing additional arguments in support of his views, without any public reproof from his Lordship. Again, in order, as it was supposed, to avoid any expression of opinion upon the subject, his Lordship postponed the delivery of his triennial charge. I may add, that his Lordship's chaplain, Mr. Paget, has expressed in print his opinion, that the use of images is "dangerous in the case of the *uneducated*"—(it will be seen what is implied by this,) erroneously attributing this sentiment to Bishop Hall; and, in a little work intended for general circulation, has regretted the omission from our liturgy of prayers for the dead.

I do not mean for one moment to imply, that either the bishop of the diocese, or the authorities of the University, are favorable to Tractarian opinions. But, Sir, it is of importance that the public should understand that they are not alive to the danger resulting from them. They are not aware that a party among us are embarked in the pursuit of an object, involving, as they themselves inform us, "very vital truth"—truth "not to be rejected without fatal error," nor "embraced without radical change;" that this object is "the *unprotestantizing* of the national Church," and that, "as they go on" in their endeavors to accomplish this object, they candidly tell us, that they "must recede more and more from the principles, if any such there be, of the English Reformation!"

It were tedious to dwell upon the stealthy and artful methods of propagating their opinions adopted by this dangerous party. The Archbishop of Canterbury is persuaded to allow the library of the Fathers to be dedicated to him—of course, upon the supposition that the translations will be faithfully executed, and illustrated with explanatory notes. Little did his grace imagine that prefaces would be prefixed putting forward the most obnoxious sentiments of the party, apparently under his grace's sanction. Then the worst views of all are reserved for the pens of anonymous writers in *The British Critic*, and, upon the condemnation of Tract 90, Mr. Newman, in order to escape the responsibility, transfers the editorship of that periodical to his brother-in-law. Then Mr. Ward publishes a pamphlet in defence of Tract 90, and obtains Mr. Newman's private sanction to its publication; but when he is requested to sanction it publicly, he refuses. Mr. Froude's *Remains* are given to the world two years after the death of the writer, and the editors conceal their names. Lastly, when the public has been a little too much startled, Dr. Pusey is put forward as a stalking-horse, and, by expressing "a strong feeling against Rome," which he really entertains, obtains the credit of it for other members of the party, who have "no such feeling at all."

And now, Sir, what will be the final issue of all this dangerous agitation? The Romanising of the national Church? I think not. But if Romanism should prevail among us, Infidelity will soon follow in its rear. But may we not anticipate our Church's downfall? Such a result is probable, and, unless effectual measures are taken to stem the progress of corruption, inevitable. Year after year, out of this poisoned fountain there will be poured forth upon the country a torrent of insolent, assuming, fanatical, Jesuitical young clergy, who will bring themselves and the Church of England into odium wherever they go. But my object is to warn all parents not to send their children here. Cambridge is open to them, and I can only say, after a very careful survey of the state of Oxford, that if I had a son here myself, I would remove him to the sister University immediately.

I have the honor to be, Sir, your obedient servant, C. P. GOLIGHTLY.

Oxford, Feb. 10.

Durham Cathedral.—Workmen are now employed in cleaning out what appears to have anciently been a prison, underneath the Chapter library, running along the south side of the cloisters. Rings are found fixed in the floor and roof; and a considerable quantity of human bones has been taken out. There is what appears to be a draw-well in the centre. The cell is strongly built, and the roof is supported by a number of pillars. Though generally unknown, the place has evidently not been unvisited—probably by some private hole or passage through which workmen or others about the cathedral have reached it; for there are many names scrawled on the walls—some with dates appended as early as 1670, and others as recent as 1805. There is a talk of having the cell lighted with gas, to aid the inspection of the curious.—*Durham paper.*

From the London Church Intelligencer.

PASTORAL AID SOCIETY.

On Monday evening, Feb. 14, the annual meeting of the Birmingham Auxiliary of the Church Pastoral Aid Society, was held in the Assembly Room, at Dee's Royal Hotel, and was numerously attended. Upon the motion of the Rev. J. Garbett, W. Chance, Esq., was called to the chair: and among the clergy and gentlemen present were the Rev. G. Lea, the Rev. J. C. Barrett, the Rev. S. F. Morgan, the Rev. J. Collison, the Rev. G. S. Bull, the Rev. H. Gurney, Rev. J. Irwine, (Secretary to the Parent Society,) the Rev. John Finley, D. Ledsam, Esq., Mr. Lane, Mr. Marshall, and other members of the Church. The Rev. I. Spooner, having said prayers,—

The Chairman commenced by observing that he took the chair in consequence of the promoters of the meeting being disappointed of the attendance of a gentleman who was to occupy it. On former occasions he had stated the reasons which induced him to give his support to the Church Pastoral Aid Society, and he should not, therefore, trouble the meeting with many remarks upon the subject. The object of the Society was to provide additional clergymen to assist those incumbents whose parishes were too extensive to allow of their efficiently performing their spiritual duties; and also, as there were many persons who never attended places of worship at all, to provide lay instructors with a view to promote the moral and religious improvement of the great body of the people. He trusted the result of the meeting that evening would show that Birmingham duly appreciated such an institution. He begged to call upon the Secretary to read the report of the Society's proceedings for the past year.

The Rev. J. C. Barrett then read a long report, from which we make the following extracts:—"The Society was established in 1836, and since that time has extended its benevolent aid to 248 Incumbents, and to a population of 1,091,375. It has been the means of providing 223 additional Curates for large parishes, and six more, especially among that much neglected class—railway men, bargemen, and excavators. It has, moreover, made twenty-six other grants towards the maintenance of clergymen for churches without endowments or sufficient means for the support of a resident minister, including seven grants to enable clergymen to resign tuition and obey the apostolic injunction to give themselves wholly to the ministry, that their profiting may appear unto all. But is this all? No. It has provided for thirty-five Lay Assistants, who are employed under rectorial direction, as district visitors, and tract distributors, but by no means as preachers, or public instructors; and further, it has made twenty-nine grants towards the erection or purchase of chapels, and the fitting up of schoolrooms to be used as chapels under the bishop of the diocese. And what has been the produce of this enlarged machinery? The consequence of these points is, that fifty-four additional churches and chapels have been opened, and sixty-four about to be opened; that 117 licensed rooms are now used for Divine worship, and that thirty-seven more will soon be devoted to the same object; and that 373 full services have been added to the privileges of the Sabbath, and 175 to those of the week; whilst cottage lectures have been multiplied beyond 200 in number, and thus the poor have truly had the Gospel brought to their very homes. Such, then, have been the operations of the Society since its formation, and it is clear such operations must have required a large income, and have entailed a heavy expenditure. What, then, has been the Society's income during the last year? It was £19,665 16s. 5d., being an increase on that of the preceding year of £3439 9s. 7d. But what has been its actual expenditure? £21,769 13s. 8d., leaving a balance against it of £2,103 17s. 3d. Besides this, it should be borne in mind that the Society is pledged to the extent of £5,675 beyond its actual expenditure, for grants not at present in operation, but many of which may be expected shortly to be in force. In consequence of this excess of the liabilities of the Society over its income, the committee in London have been compelled, in the course of the year, to sell out a part of their remaining funded property to the amount of £4000, leaving therefore, as a reserved fund, in case of future exigencies, only little more than £4000. And the effect of all this, unless there be a large increase to its permanent income, must be to lessen its powers, though it will remain as expansive as ever—and to circumscribe its operations, though it still may have to listen to the cry of, 'Come over and help us.' That this is no wild supposition, is clear from a resolution passed at a general meeting of the London Committee, which will be found inserted in the Annual Report of the Parent Society, 'That in the present state of the Society's funds, it is expedient to inform the applicants for aid, that the committee regret they are compelled to forbear entering into the consideration of any new cases until the result of an earnest appeal for increased contributions in support of the Society's objects has transpired.'

"The report, after an energetic appeal to the Christian public for support, makes the following allusion to the present signs and circumstances of the times:

'And what a time is this for the discharge of the duty! A period when the state of our country furnishes materials upon which all the powers of darkness seem but too ready to work—when popery is striving by every effort to regain her former ascendency—when infidelity is eating like a canker into the heart of our crowded cities and manufacturing towns, and, when new townships and hamlets are springing up in every direction without any due provision for their spiritual care. This is the time in which you are solicited to co-operate in promoting the interests of religion by means so eminently calculated as those furnished by this Society, and to put into fuller exercise that beautiful machinery presented by our parochial system in furthering the objects of a national Church. And surely these are not the days in which you should shrink from avowing your attachment to your beloved Zion. She has the enemy within her as well as without her—the false friend as well as the avowed foe—men who would rob her of her Protestant title, bring her down from her highest position as the bulwark of the Protestant faith, and would make her chief honor to consist not in her antagonist attitude to popery, but in a nearer alliance with it. (Cheers.) Are your Committee then in error, when now more especially they ask you to arouse yourselves, and render full and efficient assistance to a Society which bears the name of your beloved national Church, and may be considered as her handmaid and auxiliary? Are they in error in asking this on the grounds of common justice, when it is to this Church that we are indebted for all that we possess of civil and religious liberty, and that it is to her maintenance that we must still look for the security and perpetuation of the blessings we now enjoy? Are they in error, moreover, when this Church Society has not forgotten our own town in its season of distress, but out of ten grants made to the whole county of Warwick, has assigned no less than eight to the single town of Birmingham?"

The Rev. I. Spooner read the accounts of the Birmingham Auxiliary for the past year, from which it appeared that its income, by subscriptions and collections, amounted to £642 7s. 8d., being an increase of £65 upon the previous year's receipts. Before he concluded he (Mr. Spooner) begged to impress upon the minds of those who heard him that the real prosperity of an institution like the present must depend upon annual subscriptions; and that, at the close of the meeting, gentlemen would be in attendance in the committee room to receive the names of those who were disposed to become annual subscribers. (Hear, hear.) Congregational collections:—Ashted Chapel, £12 17s. 6d.; Bishop Ryder's Church, £15; St. Peter's Church, £9 0s. 4d.; Public Meeting, £28; Donations and Collections by individuals, £24 3s.; General Annual Subscriptions, £57 11s. 6d. Associations including Sermons:—St. Mary's, £188 8s. 2d.; St. George's Chapel, Edgbaston, £147 8s. 4d.; Christ Church, £64; St. George's, £96 3s. 10d—Total, £642 7s. 8d. Expenses, £26 17s. 7d. Remitted to Parent Society, £615 10s. 1d., being an increase of £65 upon the sum remitted last year.

The Rev. G. Lea said, he rose with great pleasure to move that the report then read be printed under the direction of the committee, and that the gentlemen named in the resolution he held in his hand constitute the committee for the ensuing year. The report, which had just been read by their Rev. Secretary, appealed to their feelings of compassion—a shepherd's feeling of compassion for his flock—and when they looked around them and saw the practical necessity for such efforts of a Christian public—when they traversed the lanes and alleys of their own town, and witnessed the thousands, of all ages, totally ignorant of the Gospel of CHRIST, it was impossible that their compassion should be otherwise than excited to make every effort in their power to remedy so awful and deplorable a state of society. The Rev. gentleman, in conclusion, called upon the masters and manufacturers of the town to come forward in support of the Church Pastoral Aid Society. He desired, indeed, to enlist all persons of influence, of whatever station of life, in the prosecution of this good work. (Hear, hear.)

The Rev. John Irwine, Secretary to the Parent Society, had great pleasure in seconding the adoption of the admirable report, to which they had just listened—more especially when he heard the announcement of an increase of funds, and saw before him so numerous and respectable an assembly. The Society was at this time the more valuable, when men's minds were attempted to be directed to the mere channels of the Church, in preference to the pure and living stream of Gospel truths which flowed down them. (Cheers.) The Rev. Secretary then alluded to the prominent objections taken to the Society—the first, the supposed infringement of the jurisdiction of the bishops in the examination of candidates; and the second, the employment of Lay teachers. In reply to the former, he contended, that, so far from attempting to set aside the approval of the Diocesan, it was their constant desire and injunction that all necessary inquiries should be made *before* any nomination to the bishop takes place. And to show that similar views as to the non-interference with the bishop's powers were entertained by several distinguished prelates, he cited passages from the writings of the Bishops of Llandaff, Winchester, Chester, and Litchfield, the latter of whom said most emphatically, that, so far from the ecclesiastical authority of the Diocesan being interfered with by the rules of the Society, he regarded the examination of candidates by a committee of clergymen, previous to nomination, to be a great additional security for the efficient discharge of clerical duties. With regard to the second objection—that of Lay agency—he would not detain them long. It had been said that the system had not worked well, and the men so employed became dissenting teachers. He would only say, that not one such instance had occurred in the history of the Church Pastoral Aid Society; but that, on the contrary, the clergy had given most satisfactory testimony to the general usefulness and orthodoxy of the Lay Instructors. They ought to recollect that these men were for the most part, though not in all cases, candidates for Holy Orders, and that no better means could be devised than that afforded by the Church Pastoral Aid Society, of making them practically acquainted with the duties of an active Parish Clergyman. (Hear, hear.) But it had been said, why not employ an additional number of clergymen? He would answer: the Society had not the power, and government would not furnish them with the means of supplying the number required. (Hear, hear.) The Church Pastoral Aid Society, was, however, only a Provisional Institution to meet the existing wants of society; and so soon as the government was prepared to bring forward a measure which would obviate the necessity of its continued existence, its promoters would be ready immediately to give way. (Hear, hear.) The Rev. gentleman proceeded to point out the inconsistency of Dissenters in opposing the payment of Church-rates, on what was termed conscientious grounds. Now, he contended that Dissenters were not taxed at all by paying Church-rates. Three years ago it was proposed to vote £600,000 for the maintenance and promotion of the Church, nine tenths of which would be paid by clergy and members of the Church. The same year £40,000 was absolutely voted for the erection of Dissenting Chapels in the Colonies, the support of the Maynooth Romish College, and other dissenting objects, just showing that the members of the Church of England paid in one year £13,000 more for the support of the Dissenters, than the Dissenters paid towards the maintenance of the Church of England. The Rev. gentleman proceeded to relate several pleasing instances of the working of the Pastoral Aid Society, and concluded by saying, that he left its interests to the protection and kind support of the meeting,—he asked them not only by a liberal contribution of funds, but by their proceedings in the thousand ramifications of their family circles, to render the Institution every assistance in their power. He concluded by seconding the motion, which was carried unanimously.

The Rev. G. S. Bull, of Saint Matthew's, on presenting himself, was received with loud applause. He said he had been requested to propose a resolution, and he confessed that it was not without the deepest regret he heard that the Committee of the Parent Society would not be justified in extending their operations unless they receive additional and more extended support. The resolution contained one reason which induced him to give it his cordial approbation, viz., that the Institution imperatively required support; but there was another which he (Mr. Bull) could not help urge on that occasion, which was, that in his opinion the Church Pastoral Aid Society had been providentially called into existence. (Hear, hear.) He recollected laboring in a manufacturing districts where there was a population of 10,000 persons nearer to him than to any other parochial clergyman, entirely without the means of religious instruction. The consequence was, that his labor was immense, and occasionally he was employed in a way which he ought not at the time to have been. He obtained, however, under the auspices of this Society, a gentleman who was then in the room, and he could truly say that he had no reason to complain, but otherwise, of the system of Lay Instruction he then introduced. (Hear, hear.) That clergymen might occasionally make indiscreet selections of Lay Teachers might be true, but that was not the fault of the Society. (Hear, hear.) He had reasons for giving the Institution his support. GOD had vouchsafed to bestow upon it his blessing, and thousands had had reason to return thanks to Almighty GOD that ever it had been called into existence. (Hear, hear.) They ought then to support a Society which GOD had blessed in the prosecution of its holy work. (Hear, hear.) Every human institution had its faults,—let the parties who objected to the Church Pastoral Aid Society show them an Institution which was entirely free from error, and they would join it that night. (Cheers.) He liked it again because it early gave birth to a beloved daughter—(hear, hear)—he alluded to the establishment of the Additional Curates Society. (Cheers.) He again liked the Pastoral Aid Society because it was the means of extending the blessings of their parochial system—a fold for every sheep, and a shepherd for every fold. (Cheers.) He would only say, as for themselves, that in the district in which he resided, they had great reason to be thankful to the Society. They had received two grants, which enabled them to employ an assistant minister and a Lay Teacher; and on Wednesday night, in gratitude for this aid, it was their intention to form a Branch Society, at Saint Matthew's, in support of the general funds and objects of the Society. (Hear, hear.) He concluded by moving the second resolution. (Cheers.)

The Rev. J. B. Finley, the Rev. J. Collisson, and other clergymen, having addressed the assembly, the meeting broke up about ten o'clock.

A PEW, eligibly situated in the north aisle of St. Paul's Chapel, for sale low. Inquire at
March 12, 1842. 194 BROADWAY.

ST. LUKE'S CHURCH CEMETERY,
HUDSON STREET, OPPOSITE GROVE STREET.
SEVERAL new Family Vaults for sale. Apply to the Sexton, No. 378 Hudson st. March 19—8t

BRITISH CRITIC.
WANTED, the following numbers of the British Critic, for which fair prices will be given, on application to 152 Broadway.
Nos. 28 to 42, No. 45, 51, 52 to 58, all or any of them. Also, a HIGH PRICE will be given for No. 11, Vol. 30, of the Christian Observer. March 19.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England. Dec 4.—yly

LOUD'S ORGAN STUDY.
A SUPPLY of the above valuable work just received and for sale at this office.
September 11.

THE TEMPLE AND COUNTRY PARSON.
BY REV. GEORGE HERBERT.
JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.
'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr. Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.
RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion.—*Rt. Rev. Bishop Griswold.*
'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of CHRIST. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev T. Edson of the Episcopal Church in Lowell.*
'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*
Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.
December 18.

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

To the Episcopal Clergy in the United States.
BOOK FOR EVERY FAMILY.
THE FAMILY PRAYER BOOK,
OR
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And Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America; accompanied by a General Commentary, Historical, Explanatory, Doctrinal and Practical.
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About five hundred copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make. These cases are samples of other similar ones.
But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single country clergyman of Connecticut has circulated in his own neighborhood, 100 copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.
Two editions of the above work, one thousand copies each, have been sold in less than eight months, and a third edition is now just issued from the press.—Orders from the Reverend Clergy, and from Episcopalians generally, are solicited for it; and for school books of established reputation, and for a good assortment of miscellaneous books, by the family.
ALEXANDER V. BLAKE,
March 12. 54 Gold street, New York.

THE CHURCH CHOIR,
BY REV. MR. MUENCHER.
PART *Second* of the above work, bound separate, containing a valuable collection of *Chants*.
Just received and for sale at this office.
November 6.

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And under the General Direction and Supervision of
THE BISHOP OF THE DIOCESE OF NEW YORK,
of whom it is the Official Organ of Communication with his Diocese.
It is published every Saturday for the proprietors, by
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